BUDDHIST RULES for the laity

D. J. SUBASINHA

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by

D. J. SUBASINHA

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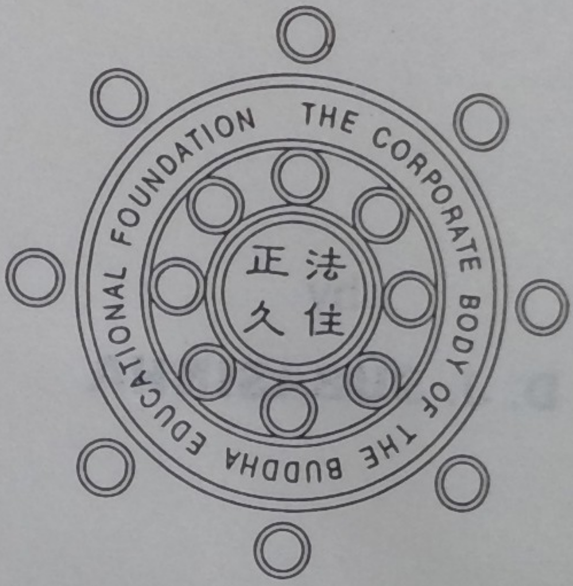

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PREFACE TO THE FIRST EDITION

Being invited by the Rev. Akmimana Dhammarama Thero, the incumbent of the Vijayananda Vihara, Galle, from whom the late Colonel H. S. Olcott and the late lamented Madame H. P. Blavatsky, the founders of the Theosophical Society, took Thisarana and Pancha Sila for the first time on the 19th May 1880 and publicly professed Buddhism, I have made this translation of the Sigalowada and Vyaggapajja Suttas, intending to present it to Colonel H. S. Olcott on his twenty-fifth anniversary visit to the Vijayananda Vihara.

At a council of Bhikkhus held at Galle in 1880, Colonel Olcott announced the usefulness of translating Buddhist works into English, for the benefit of our co-religionists in the West and those in the East, who do not understand the Pali language, and in accordance with that suggestion, this translation has been made, hoping that he might be able to take it to Europe and disseminate the teachings embodied therein.

I have to thankfully acknowledge the help received from Rev. G. A. Sanandarama Tissa, Badulle Nanavilasa of the Vijayananda Pali College, Mr. F. L. Woodward, *M.A.*, the Principal of Mahinda College, and Mr. P. K. Carolis de Silva, in the preparation of this work.

D. J. Subasinha

Suba Nivasa,
Galle, March 1907.

PREFACE TO THE SECOND EDITION

The publication of a second edition has been hastened by the munificence of Mr. A. A. W. Ratnayake, the enterprising Planter and Plumbago mine owner of Pallegama, Deniyaya, whose Tea plantations in the Matara District are so widely known and to whom I record with great pleasure my deep sense of obligation.

Mr. A. A. W. Ratnayake has undertaken to bear the expense of this edition in perpetuation of the memory of his father the late lamented Don Andris Weerawardana Ratnayake, who for forty years was a faithful servant of the Government of Ceylon in the capacity of Vidane Aratchi of his District. The numerous benefactions conferred on the District by the late Vidane Aratchi, before his death in 1908 at the age of 65 years, live in the memory of its people and chief among them, for which may be long remembered by the public, were the purchase from Government and conversion into permanent habitations for the poor of large tracts of land in the District, the erection and dedication to the use of the people of an elegant Image House and a spacious Preaching Hall in the historic vihara at Kolawenigama and the gift at a time of great distress of 500 bushels of paddy to the famine-stricken inhabitants of the District.

Following closely in the footsteps of a philanthrophic and public spirit of his father, the son has worthily emulated so splendid an example and already at the age of 30 years at a cost of Rs.2,000 built a substantial school bungalow at Pallegama, fully equipped it and presented it together with the surrounding block of land to Government. He has contributed Rs. 2,000 towards the cost of construction by Government of the Deniyaya-Pallegama new road, is further preparing to construct at his own expense costing Rs. 8,000 a new bridge across the Gin Ganga at Pallegama, has given Rs. 1,000 to the King Edward VII Anti-Tuberculosis Fund and has offered an annual prize of Rs.100 to the best student at the examination conducted by the Committee on Oriental Studies. He has offered encouragement to the study of Sinhalese literature by publishing at his own expense the well known poems "Ganga Rohana Warnanawa", "Balowada Ratna," or Jewel of Advice to the young and has had by his own exertions a Receiving Post Office established at Pallegama. He is at present endeavouring to obtain an Out Door Dispensary for Pallegama, and in recognition of his services to the public, the Educational Department of Ceylon has ordained his birthday the 14th December an annual holiday at the Pallegama Government School. He has made arrangements to build at Pallegama on a suitable block of land, six acres in extent purchased from the Crown, a temple fully equipped with an Image House, Preaching Hall, Priests' Residence, Library Hall, Promenade, Bathing House, on ancient architectural lines the cost of which is estimated at Rs. 8,000.

The above brief record gives some idea of the generous spirit that has actuated both father and son, and for my part I feel I cannot speak too highly of the liberality that prompted the son to provide the funds for the issue of this Edition. To name this edition after Mr. A. A. W. Ratnayake is a poor return, but it is all I can accomplish. His example is one that is fully worth following by others equally blessed with an abundance of the things of this world, for of all givings, "the giving of the knowledge of the law and teaching of the Buddha is the best." Says the Lord.

"Sabbadanam Dhammadanam Jeenathi"

D. J. Subasinha

Suba Nivasa,
Galle, June 1912.

PREFACE TO THE THIRD EDITION

The prefaces for the first and second editions of this book were written by Mr. D. J. Subasingha who was not only responsible for the translation but had also taken all the initiatives which had made the publication of the book possible. The two prefaces, one written in March 1907 and the other in June 1912, are also printed in this edition.

The preface to the second edition, which was called the Ratnayake Presentation Edition and was printed by Thompson & Co., at the Minerva Press in Popham's Broadway, Madras, shows how I come into the picture. Mr. Subasingha makes kindly references to my father and my grandfather and as the book has been out of print for a long time, I felt constrained to venture on a Third Edition.

Over seventy years have gone by since the Second Edition, but there is a timelessness about the teachings of the Buddha that makes the three parts of this book—The Sigalowade Sutta, the Illustrative Stories and Viyaggapajja Sutta—perennial sources of wisdom not only for the pundit but also the layman householder.

Mr. Subasingha's explanatory notes, which are published as a separate annexure in the book, are most valuable. The opinions about the book by high Buddhist prelates and eminent personalities like D. B. Jayatilleka, F. L. Woodward, E. R. Gooneratne and Sri Solomon Dias Bandaranaike, also published as an annexure, is an indication of how the book was received when it was first published in 1907.

It is my hope that this edition will help to foster a true understanding of the teachings of the Buddha among the English reading public in Sri Lanka and abroad, particulary at a time when Sri Lanka is bent on economic and spiritual development. It is also my wish to contribute in a small. way to that effort for it is an aggregation of small contributions which a country needs for its progress.

K. D. W. Ratnayake

April 1987

RESPECTFULLY DEDICATED

to

Colonel Henry Steel Olcott,

President - Founder, Theosophical Society

IN RECOGNITION OF HIS WORK

During 1880 and 1906

for the welfare of

THE BUDDHIST RELIGION

in and out of Ceylon

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BUDDHIST RULES FOR THE LAITY

REVERENCE TO THE BLESSED ONE: THE HOLY ONE: THE FULLY ENLIGHTENED ONE.

INTRODUCTION

About 2,450 years ago, there lived at Rajagaha[1] an ancient town in the province of Behar in India, a generous and noble–minded Brahman, belonging to a pre–eminent clan. His wealth when computed amounted to forty lacks of golden coins called Kahawanus. Like himself, his wife was also renowned for piety. Both of them often heard the Buddha preach and had become devout converts. Their observance of the precepts was so strict that both of them had attained the state of Sowan, the first of the four paths of holiness.

They had a son named Sigala, who neither had faith in Buddha, His Doctrine, His Priesthood, nor any inclination for the observance of religious principles. His parents very often advised him in this manner; "Dear son, go and visit the Buddha, the Sariputta Maha Thera (the chief amongst those learned in the sacred Law), the Moggallana Thera, Kassapa Thera, or any one of the eighty chief desciples of Buddha."

The invariable reply of Sigala was, "Dear father, for me there is no use in visiting those religious professors. If I were to draw near to those Holy Teachers, I should have to kneel down and worship them. When I kneel down and bend my body there will arise pains in my back, and my knees will become rough. When I squat on the floor, my clothes will be soiled and torn. When I remain near them, they will begin to converse with me. Conversation will lead on to the formation of friendship with them. There after I shall have to supply them with alms, robes, beds and medicines. When I go to supply them with these requisites, I shall have to neglect my work and spend a lot of money on their account. Therefore, dear father, there is no use in my going to visit your holy Priests."

Assigning such reasons Sigala always avoided what his parents desired him to do, and became quite indifferent to religion. During their lifetime his parents made strenuous efforts to establish their son in the religious life, and to bring him under the influence of Lord Buddha, but their noble efforts were of no avail.

When his span of life was nearing completion, the aged father, still pitying his only son, thought in this wise: "Whatever is said to children by a dying man will ever be remembered. I will send for my son and still make an effort to establish him in the religious life. I will advise him to worship the six quarters of the globe. Unmindful of the figurative meaning therein embodied, my son will begin to worship the six quarters. It may so happen that on an occasion when he is engaged in performing this ceremony, either the Lord Buddha, or one of his desciples, may notice it and question him as to what he is doing. Then his reply would be that, 'In obedience to the last advice of my dying father, I am worshipping these six quarters. Thereupon either the Buddha, or one of his disciples, would say to him, 'Such was not the manner in which your father worshipped the six quarters;' and he would explain to him the actual significance of the action. He will then listen to the explanation, understand it and, adhering to the teaching, begin to perform meritorious deeds, by the virtue of which he will become happy, both in this world and in the world to come."

After soliloquizing in this manner the dying Brahman sent for his beloved son and addressed him thus: "My dear son, my age is now ripe. My life is now drawn to its close. I shall leave you soon and cross this sea of life to another. Before I draw my last breath, I desire to give you an order. Tell me, dear son, if you will agree to carry it out."

"My dear father," respectfully replied Sigala, filled with remorse, "most assuredly do I solemnly promise to agree to carry out whatsoever order you may now enjoin on me."

"Beloved son, my order is this. After your morning bath, daily worship the six quarters of the globe, namely the East, the South, the West, the North, the Nadir, and the Zenith."

Perceiving that this involved no trouble and difficulty Sigala replied, "Dear father, most assuredly I shall daily carry out your order."

After the lapse of a few days the dutiful Brahman died; and Sigala, true to his promise, began to perform the ceremony daily.

It was the custom of the Lord Buddha every morning to rise early and cast His glorious eyes around the world, to see to whom He should give the priceless benefit of His spiritual influence on that day. On one occasion when doing this, He saw young Sigala performing the ceremony of bowing down to the six quarters in accordance with the promise made to his dying father. Now the Lord thought, "Today I must see Sigala and preach unto him a sermon, which will be of use not only to him, but also to all laymen." This sermon to Sigala was thereafter termed, "The Sigalowada Sutta," or the discourse containing the admonition to Sigala, and it is recorded in the Patika Vagga of the Deegha Nikaya of the Sutta Pitaka as follows :–

THE SERMON TO SIGALA

1. Thus was heard by me (Ananda[2]). Once upon a time the Blessed One was residing at Weluwanarama[3] in the park Kalanda Nivapa[4] in Rajagaha.

2. Now at the time Sigala, a householder, having arisen very early in the morning and gone out from the town of Rajagaha, attired in wet clothes, with wet and streaming hair, and uplifted hands placed on his forehead in reverence, bowed to the different quarters of the globe, namely, the East, the West, the North, the South, the Nadir and the Zenith.

3. At this time in the morning, the Blessed One arrayed in his yellow robes covering both the shoulders, carrying the alms bowl in his hands, went towards Rajagaha begging for his pittance. He, having observed Sigala, the householder, arisen early in the morning and come out of Rajagaha, attired in wet clothes, with wet and streaming hair, and uplifted hands placed on his forehead in reverence, bowing to the different quarters, namely, the East, the South, the West, the North, the Nadir and the Zenith, spoke and said unto him thus:

4. "Householder, wherefore dost thou, having arisen in the morning and come out of Rajagaha, attired in wet clothes, with wet and streaming hair, and with uplifted hands placed on your forehead in reverence, bow unto the different quarters of the globe, namely, the East, the South, the West, the North, the Nadir and the Zenith?"

5. "Lord," replied Sigala, "in his dying moment my father sent for me, and said to me, 'My dear son, do you bow in reverence to the six different quarters of the globe.' Therefore, my Lord, honouring, respecting and holding sacred the words of my father, do I, having arisen early in the morning and come out of Rajagaha, attired in wet clothes, with wet and streaming hair, and uplifted hands placed in reverence, bow to the different quarters, namely, the East, the South, the West, the North, the Nadir and the Zenith."

6. "Householder, such is not the manner enjoined in the doctrine of the Buddha as to how the six quarters should be reverenced."

7. "Venerable Lord, if there be any manner in which the six quarters should be reverenced as enjoined in the doctrine of Buddha, pray Lord, declare unto me such doctrine, for that will be of advantage to me."

8. "If this be so, householder, listen, bear well in mind, and I will declare the same unto you."

9. "Very well, my lord," reverently replied Sigala in assent to the Blessed One.

10. Then the Blessed One spoke: "Householder, if by any means whatsoever the four passions of mind be eradicated by the disciple of Buddha, in four ways would he abstain from committing sinful actions, and he would not adhere to the six sources tending to the destruction of wealth. He would in this manner be free from these fourteen sinful actions, thus averting evil from the six quarters. He would then be one who had advanced his prosperity in this world, and had made preparations for his welfare in the world to come. After death and the dissolution of the body, he would be born in the Celestial regions (Deva Loka), where happiness reigns supreme."

11. Householder, what are the four passions of mind which would be eradicated by a disciple of Buddha?

Householder, they are :–

(1) The evil of destroying life.[5]
(2) The evil of taking that which is not given.
(3) The evil of indulging in unlawful sexual intercourse.
(4) The evil of uttering that which is untrue.

Killing and stealing.
Lying and lusting.
These are four evils.
That no wise man extols.

These are the four passions of mind which should be eradicated by a disciple of Buddha.

12. Having declared this in this manner, the Blessed One again uttered a verse to make a better impression of the matter on the mind of the householder.

13. Householder, in what four ways will a disciple of Buddha not commit sinful actions?

(1) Led by desire to injustice, he will not commit sin.
(2) Led by anger to injustice, he will not commit sin.
(3) Led by fear to injustice, he will not commit sin.
(4) Led by ignorance to injustice, he will not commit sin.

Householder, a disciple of Buddha will not commit sin led by desire, led by anger, led by fear and led by ignorance. These are four ways in which a disciple of Buddha will not commit sinful actions.

14. The Blessed One having declared these things, again uttered verses, which have the following sense :

If any one, actuated by affection, anger, fear and ignorance, violates the precepts and commits sin, his fame will dwindle away like unto the light of the moon during the waning half.

If any one, actuated by affection, anger, fear and ignorance, does not violate the precepts and refrains from committing sin, his fame will flourish like the light of the moon during the waxing half.

15. Householder, what are the six sources tending to the destruction of wealth, that will not be adhered to by a disciple of Buddha?

Householder, they are the following:–

(1) The use of liquors causing intoxication and delay in a chief source of the destruction of wealth.[6]
(2) The promenading of public streets at unseasonable hours is a chief source of the destruction of wealth.
(3) The frequenting of places of dancing, singing, instrumental music and such like is a chief source of the destruction of wealth.
(4) The indulgence in gambling, which causes the neglect of necessary duties is a chief source of the destruction of wealth.
(5) The association with unrighteous friends is a chief source of the destruction of wealth.
(6) The addiction to indolence is a chief source of the destruction of wealth.

16. Householder, six are the evil consequences resulting from the use of liquors causing intoxication and procastination,[7] namely :

(1) The squandering of wealth.
(2) The giving occasion for quarrels.
(3) The tendency to cause manifold diseases.
(4) The gaining of evil reputation.
(5) The becoming devoid of the sense of shame and honour.
(6) The impairing of the strength of the intellect.

Householder, these are the six evil consequences resulting from the use of liquors causing intoxication and procastination.

17. Householder, six are the evil consequences resulting from promenading the public streets at unseasonable hours.[8] The person who does so will be subjected to the following namely :

(1) His body will suffer no immunity from danger and will be unprotected.
(2) His wife and children will suffer no immunity from danger and will be unprotected.
(3) His property will suffer no immunity from danger and will be unprotected.

(4) His name will be associated with disreputable deeds. though he be innocent.
(5) He will be looked upon as a suspicious character.
(6) He will be subjected to incalculable grief and pain.

Householder, these are the six evil consequences resulting from promenading the public streets at unseasonable hours.

18. Householder, six are the evil consequences resulting from frequenting places of dancing, singing, instrumental music and such like.[9] The person who frequents such places :–

(1) Enquiring whereat there will be dancing, will go there :
(2) Enquiring whereat there will be singing will go there :
(3) Enquiring whereat there will be instrumental music, will go there.
(4) Enquiring whereat there will be reciting of fabulous tales and stories, will go there ;
(5) Enquiring whereat there will be cymbal playing and such like amusements, will go there ;
(6) Enquiring whereat there will be sporting with pots will go there.

Householder, there are the six evil consequences resulting from visiting places of dancing. singing, instrumental music and the like.

19. Householder, six are the evil consequences resulting from indulgence in gambling,[10] which causes the neglect of necessary duties.

(1) When one becomes the winner, the losers will manifest extreme hatred towards him.
(2) At the thought, 'Oh, such a person has won so much of my treasure,' the losers will feel extremely remorseful.
(3) Wastage of hard–earned riches, that should have been carefully preserved in his own sight.
(4) When summoned to give evidence in a court of the gambler's evidence, though it be true, will not be relied upon, on the ground that the witness is a gambler
(5) Friends and Associates of the gambler will despise him and shun his company on the ground that he indulges in gambling.
(6) If one engaged in gambling, men will not care either to give him a child in marriage, or to take a child of

his in marriage, for he will be indifferent regarding the support of the family.

Householder, these are the six evil consequences resulting from the indulgence in gambling, which causes the neglect of necessary duties.

20. Householder, six are the evil consequences resulting from the association with disreputable companions[11]. Evil will come upon the person, who associates with:—

(1) Companions addicted to gambling;
(2) Companions addicted to libidinousness;
(3) Companions with a thirst for intoxicating drink;
(4) Companions addicted to misrepresentation;
(5) Companions addicted to deception;
(6) Companions having a tendency to commit acts of violence.

Householder, these are the six evil consequences resulting from the association with disreputable companions.

21. Householder, six are the evil consequences resulting from addiction to indolence. The following are the various reasons a lazy man will adduce, and avoid work, and thus bring ruin upon himself:

(1) He will not engage in work, saying, "Oh, it is too cold now" such a one will not prosper, but spend the riches already acquired.
(2) He will not engage in work saying, "Oh, it is too warm now", such a one will not prosper but spend the riches already acquired.
(3) He will not engage in work, saying, "Oh, this is evening time," such a one will not prosper, but spend the riches already acquired.
(4) He will not engage in work saying, "Oh, it is too early in the morning," such a one will not prosper but spend the riches already acquired.
(5) He will not engage in work, saying, "Oh, I am too full now," such a one will not prosper, but spend the riches already acquired.
(6) He will not engage in work, saying, "Oh, I am now feeling hungry", such a one will not prosper, but spend the riches already acquired.

Householder he who avoids work on these puerile grounds, will not be able to acquire any wealth, and if he has any wealth already acquired, all such wealth will be wasted.

Householder, these are the six evil consequences resulting from addiction to indolence.

22. After declaring the above in this manner, the Blessed One expressed the following in verses.

There are three kinds of friends, namely :—

(1) *[a]* One is a friend who pretends friendship only at the time of drinking.

[b] One is a friend who will accost a man saying, "Oh my good friend ! Oh, my good friend" only in his presence, but when out of sight, bears enmity and finds fault in him.

[c] One is a friend who professes friendship with another, only at the time when he is in adverse circumstances.

(2) Sleeping till sunrise, addiction to libidiousness, malevolence, engendering anger like a serpent assailed with a rod, association with disreputable companions, niggardliness ; Householder, these are the six sources that will conduce to the downfall of a man.

(3) One who has disreputable companions, who is envious of another's welfare, who frequents places which afford encouragement to the commission of sins, will neither prosper in this world nor in the world to come.

(4) Addiction to licentiousness, addiction to intoxicating drinks, addiction to singing and dancing, sleeping during the day time, promenading the public streets at unseasonable hours, being niggardly, are reasons conducive to the downfall of a man.

(5) If one indulges in gambling, indulges in intoxicating drinks, has illicit sexual intercourse, associates with unprincipled companions and does not asscoiate with elderly and learned men ; his wealth will dwindle like unto the light of the waning moon.

(6) If one in a state of destitution will yet go to liquor shops and indulge in drinking, even as a stone cast into the water will sink to the bottom, so will he engross himself in debt and bring disrepute and disgrace on his family.

(7) One who is habitually addicted to sleep during the day time, who does not rise early in the morning, is continuously in a state of dissipation through drunkenness, is addicted to lasciviousness, will not be able to lead the life of a layman,

(8) If any one thinking, "Oh, it is too warm now; oh, it is too cold now, oh, it is too late in the evening now," gives up work that should be attended to, such a man will not treasure up wealth, nor will the wealth acquired remain with him.

(9) If any one care not a blade of grass for cold or warmth, and perform duties that should be attended to, such a man will not be lacking in wealth, but be happy.

23. Householder, it should be known that there are four kinds of "friends" who, appearing in the guise of friends, will act in an unfriendly manner, namely:

(1) One is he who comes to you empty handed, but takes care to carry away something; he should be known as a pretended friend.

(2) One is he who displays attachment only by word, expressing himself as if he were disposed to give or be of service to you; he should be known as a pretended friend.

(3) One is he who tells you things with kindness, but at the same time wishes you evil in his heart; he should be known as a pretended friend.

(4) One is he who will join you with the object of ruining your fortune; he should be known as pretended friend.

24. Householder, it should be known that there are four features which characterise that kind of pretended friend who comes to you empty handed, but takes care to carry away something:

(1) He will visit the friend with the definite object of taking away something.

(2) He will give little, with the sole expectation of receiving much.

(3) He will help you only at such a time when some cause of fear has come upon him, though there be no such genuine affection in his heart.

(4) He will associate with you out of purely selfish motives.

Householder, these are the four features which characterise that kind of pretended friend who comes to you empty handed with the intent to carry away something.

25. Householder, it should be known that there are four features which characterise that kind of pretended friend who treats you to mere words :

(1) He will display affection by mere words, in talking about past events.
(2) He will display affection by mere words, in talking about future events.
(3) He will display affection by mere words, in talking about profitless things.
(4) When an appeal is made at a time of need, he will repel the appeal by tendering groundless excuses.

Householder, it should be known that these are the four features which characterise that kind of pretended friend, who will treat you to mere words.

26. Householder, it should be known that there are four features which characterise that kind of pretended friend who will tell you things with kindness, but will wish you evil at heart :

(1) When invited to go and commit sin he will afford you encouragement.
(2) When invited to perform meritorius deeds he will not afford you encouragement.
(3) In your presence he will extol the good qulities inherent in you.
(4) In your absence he will enumerate the bad qualities inherent in you.

Householder, these are the four features of the pretended friend who will tell you things with kindness but wish you evil at heart.

27. Householder, it should be known that there are four featires which characterise that kind of pretended friend who will join you with the object of ruining your wealth :

(1) He will accompany you in going again and again to places of drinking.
(2) He will associate with you in promenading public paths repeatedly at unseasonable hours.

(3) He will associate with you in frequenting places of singing, dancing, music and the like.
(4) He will associate with you in continually going to places of gambling, which causes the neglect of necessary duties.

Householder, these are the four features which characterise that kind of pretended friend who will associate with you with the object of ruining your wealth.

28. After having declared these things the Blessed One again expressed the following in verses :

These four kinds of friends, namely :–
(1) The one, who comes to you empty handed, with intent to take away something ;
(2) The one who treats you with mere words ;
(3) The one who tells you things kindly but wishes you evil at heart ;
(4) The one who will associate with the intent to ruin your wealth – should be most carefully discerned and understood by wise men in this manner ; and their company should be shunned, just as you would shun dangerous roads infested by robbers and wild animals.

Just as when a traveller asks for a road leading to a certain place, and is told, that is not the road, but this is the one, and it is pointed out to him, so did the Blessed One, having declared the friends whose company should be shunned, now began to point out the friends whose company should be sought.

29. Householder, it should be known that there are four kinds of good–hearted friends who are worthy to be associated with. They are the following, namely :–
(1) The good–hearted one who will render you help.
(2) The good–hearted one who will participate in your weal and woe with the same feelings as his own.
(3) The good–hearted one who will cause the advancement of your prosperity.
(4) The good–hearted one who will ever have compassion towards you.

30. Householder, the good–hearted friend who will render you help should be known in four ways namely :

(1) He will safeguard his friend on the occasion of any delay due to drunkenness and the like.
(2) He will protect the property of his friend without allowing others to rob him of it.
(3) He will help and console him when there arises any cause of fear in him.
(4) When there arises any occasion to appeal for help he will give more than what is asked for.

Householder, these are the four ways in which the good-hearted friend, who renders you help, should be known.

31. Householder, in four ways should be known the good-hearted friend who will participate in your weal and woe. They are the following, namely:

(1) He will confide to him all his secrets, that should be concealed.
(2) He will not divulge any secrets confided to him.
(3) He will not forsake his friend whenever any calamity befalls him.
(4) He will even consent to sacrifise his life for the sake of his friend.

Householder, these are the four ways in which the good-hearted friend, who will participate in your weal and woe, should be known.

32. Householder, in four ways should be known the good hearted friend who will cause the advancement of your prosperity.[12]

(1) He will dissuade you from committing sinful actions.
(2) He will establish you in the performance of meritorious deeds.
(3) He will cause you to hear good teachings that have been unheard of before.
(4) He will point out to you the path leading to heaven.

Householder, these are the four ways in which the good-hearted friend who will cause the advancement of your prosperity should be known.

33. Householder, in four ways should be known the good-hearted friend, who will ever have compassion towards you. They are the following, namely:–

(1) He will sympathize with you at the time of adversity.
(2) He will rejoice at your welfare.
(3) He will dissuade others from enumerating the bad qualities of his friend.
(4) He will praise the person who will extol the good qualities of his friend.

Householder, these are the four ways in which should be known the good–hearted friend who will have compassion.

34. After having uttered these words, the Blessed One expressed the following in verses –

In this manner discerning the four kinds of friends, namely;

(1) The friend who will be helpful to you.
(2) The friend who will cling to you with equal feelings in weal and woe.
(3) The friend who will point to you the path of advancement.
(4) The friend who will be ever compassionate to you.

The prudent man will ever cling to them with the same devotion and earnestness which a mother shows in cleaving to her only beloved child.

The virtuous and prudent man will shine with brilliancy as will a blazing fire on the summit of a hill on a dark night. He will treasure up wealth without harassing others, like a bee that will innocently carry away pollen from the stamens of flowers without injuring them and gradually build a honey–comb. He will by degress accumulate wealth like an ant that will carry a grain of sand each time, and make an ant–hill.

Having treasured up wealth in this manner, he will in every respect be suited to perform the duties incumbent on a layman.

The wealth so judiciously acquired by him should be divided into four parts.[13] One part should be set apart for sustenance, two parts should be invested in business, such as agriculture or trade, and one part should be securely kept to be utilised on the occasion of any misfortune such as sickness, or any danger from kings, robbers, flood, conflagration or any other calamity. He who acts in this manner will always draw friends nearer to him.

35. Householder, in what manner will a disciple of Buddha safeguard himself against the danger arising from the six quarters.

He will safeguard himself in this manner:

(1) Father and mother should be considered by him as the East and reverenced.
(2) Teachers should be considered by him as the South and reverenced.
(3) Wife and children should be considered by him as the West and reverenced.
(4) Friends and associates should be considered by him as the North and reverenced.
(5) Servants should be considered by him as the Nadir and reverenced.
(6) Bhikkus (Priests) and Brahamans (recluses) should be considered by him as the Zenith and reverenced.

36. Householder, in these five ways should children discharge their obligations towards their parents, constituting the Eastern quarter.[14]

(1) They should support and protect them and supply their wants.
(2) They should perform the duties devolving upon their parents.
(3) They should maintain the good name of the family.
(4) They should conduct themselves in such wise as to deserve the inheritance of the parental property.
(5) They should give alms in the name of their parents when they are dead, and make them participate in the merits accruing therefrom.

Householder, these are the five ways in which children should discharge their obligations towards their parents, constituting the Eastern direction.

37. Householder, in these five ways the parents would discharge their obligations towards their children[15]—

(1) They would restrain them from committing sin.
(2) They would establish them in virtuous deeds.
(3) They would educate them in arts and sciences.
(4) They would have them provided with suitable wives and husbands.
(5) They would give them their inheritance at the proper time.

Householder, these are the five ways in which the parents would discharge their obligations towards their children.

In this wise would the children be protected from danger, fear, or evil proceeding from the Eastern quarter, to which the parents are compared.

38. Householder, in these five ways should the Teacher, constituting the Southern quarter, be ministered unto by his pupil: [16]

(1) He should arise from his seat on seeing the Teacher coming at a distance.
(2) He should attend on him.
(3) He should listen to him with confidence and devotion and go for tuition regularly.
(4) He should serve him and supply his wants.
(5) He should learn the lessons with earnestness and diligence.

Householder, in these five ways should the Teacher constituting the Southern quarter be ministered unto by his pupil.

39. Householder, in five ways would the pupil be treated by the Teacher—

(1) He should teach him good behaviour.
(2) He would impart knowledge to him in such a manner that the pupil may thoroughly grasp the subject.
(3) He would teach him all that he has learnt.
(4) He would speak well of his pupil's virtues and attainments to his friends.
(5) He would protect him.

Householder, these are the five ways the pupil would be treated by the Teacher.

In this wise would the pupil be protected from any danger, fear or evil, proceeding from the Southern quarter to which the Teacher is compared.

40. Householder, in five ways should the wife constituting the Western direction be treated by her husband:—

(1) He would use kind and respectful words towards her.
(2) He would refrain from using slanderous and reproachful language towards her.
(3) He would be faithful to her.
(4) He would entrust all his treasure to her custody.
(5) He would provide her with garments and ornaments according to his means.

In these five ways would the wife, constituting the Western quarter, be treated by her husband.

41. Householder, in five ways should the husband be treated by his wife[17]—

(1) She should prepare and give meals to her husband at proper times.
(2) She should generously and hospitably treat the friends and relatives of her husband.
(3) She should be faithful to him.
(4) She should carefully look after and protect the treasures entrusted to her custody by her husband.
(5) She should not be lazy, but perform all her duties skilfully and diligently.

In these five ways should the husbsnd be treated by his wife.

In this wise should the wife, constituting the Western quarter, be protected by the husband from any danger, fear or evil.

42. Householder, in five ways should the friends, constituting the Northern direction be entertained by the honourable man :

(1) He should present to them appropriate gifts.
(2) He should use affectionate words towards them.
(3) He should manifest interest in their undertakings.
(4) He should think of them as himself.
(5) He should make them participate in his fortune.

In these five ways should the friends, constituting the Northern direction, be entertained by the honourable man.

43. Householder, in these five ways should the honourable man be treated by his friends and companions :

(1) They should safeguard the man affected by procastination.
(2) They should safeguard the property of the man affected by procastination.
(3) They should render his assistance, whenever any calamity threatens him.
(4) They should not forsake him when he is in adversity.
(5) They should protect his childern and advance their welfare.

In these five ways should the honourable man be treated by friends and companions constituting the Northern direction.

In this wise should the honourable man be protected from any danger, fear, or evil, proceeding from the Northern direction, to which the friends are compared.

44. Householder, in these five ways should the servants, constituting the Nadir, be treated by the Master:–[18]

(1) He would apportion work to them proportionate to their strength.
(2) He would give them food and pay proportionate to their age and merits.
(3) He would attend to them when they are sick, provide them with medicine, and relieve them from work.
(4) He would make them to partake of any delicacy (either made at home or received from abroad.)
(5) He would get them to work at appointed times and give them leisure at other times for rest and relaxation.

In these five ways would the servants constituting the Nadir be treated by the Master.

45. Householder, in these five ways should the master be treated by the servants:–

(1) They should awake from sleep before the master.
(2) They should sleep after the master had retired for the night.
(3) They should respect and esteem the master and carry out his orders promptly with pleasure.
(4) They should accept only such things as are given to them, without fraudulent motives.
(5) They should extol the virtue of the master, when occasion arises, and pride themselves on serving under him.

In these five ways should the master be treated by the servants.

In this wise should the servants, constituting the Nadir be protected by the master from any danger fear or evil.

46. Householder, in these five ways should the Bhikkus (Priests)[19] and the Brahamans (recluses) constituting the Zenith be treated by the layman :

(1) He should minister unto them with affection in act.
(2) He should minister unto them with affection in speech.
(3) He should show them affection in thought, wishing them well at all times.
(4) He should be generous and supply their wants readily.
(5) He should provide them with food required at different times.

In these five ways should the Bhikkhus and Brahamans, constituting the Zenith be treated by the layman. Householder, in these six ways should the layman be treated by Bhikkhus and Brahamans :

(1) They should restrain them from committing sin.
(2) They should induce them to engender compassionate feelings towards others, wishing them well at all times.
(3) They should induce them to engage in performing meritorious deeds.
(4) They should declare unto them teachings unheard before.
(5) They should make them better understand the teachings heard before, and dispel any doubt that may arise in their minds.
(6) They should point out unto them the noble path leading to heaven.

In these six ways should the layman be treated by the Bhikkhus and Brahamans, constituting the Zenith.

In this wise should the layman be protected from any danger, fear, or evil, proceeding from the direction of the Zenith, which is compared to Bhikkhus and Brahamans.

48. The Blessed One having declared these words, expressed the following in verses :

Father and mother should be considered as the East, for they are the foremost.

Teachers should be considered as the South, for they are worthy to receive what is presented to them.

Wife and childern should be considered as the West, for they are subsequent to you.

Friends should be considered as the North, for they avert any evil coming upon you.

Servants should be considered as the Nadir, for they are subservient to you.

Bhikkhus and Brahamans should be considered as the Zenith, for they are virtuous and are worthy of being worshipped.

They that will reverence these quarters on this understanding will be capable of maintaining their families and leading the life of laymen.

If there be any one who reverences the six quarters on this understanding, observes the precepts, is capable of comprehending abstruse matters, is unassuming, is not hard–hearted, such a one will treasure up wealth beneficial in this world, and in the world to come.

If there be any one who is persevering not lazy, unshaken whenever any calamity occurs, faultless in action, able to do the right thing at the proper time, such a one will treasure up wealth beneficial in this world and in the world to come.

It there be any one who is hospitable, gentle in speech, keen in perception, liberal, profound in wisdom, well disciplined, well behaved, such a one will treasure up wealth, beneficial in this world and in the world to come.

The four virtues, namely, liberality, use of kind words, altruism, and unselfishness will inhere in a person according to his merits In this world they are as important as the linchpin of an axle on which .the chariot wheels revolve. If these four virtues be not in existence in the world, either the father or the mother will not be revered, honoured and ministered unto by the childern. Those wise men in whom these virtues will be apparent, will treasure up wealth and become worthy of being praised.

49. When the Blessed One had finished the delivery of the discourse, Sigala, the householder, addressed the Blessed One and said thus :

> "Your teaching, Oh Lord is excellent. It is as if, Lord, one were to set up that which was overturned, or were to disclose that which was hidden, or were to point out the way to a wandering traveller, or were to carry a lamp into a dark place that they who had eyes might see forms. Even so the Blessed One expounded the Doctrine in many different ways. I betake myself to the Buddha as my guide, to the Doctrine as my guide, and to Priesthood as my guide. Let the Blessed One receive me, who have come to Him for refuge, and accept me as a disciple from this day forth as long as life shall last."

At the termination of this sermon, Lord Buddha went round begging for alms to Rajagaha and returned to his residence.

Sigala, having listened to the sermon, attained to the state of *Sowan* and became a devout adherent to the Order. It is recorded that he afterwards spent forty million pieces of money for the support of the Bhikkhus, maintenance of Viharas and various other charities.

D. J. SUBASINHA,
Translator.

PART II

ILLUSTRATIVE STORIES[20]

KILLING

1. STORY OF THE THREE BHIKKHUS

(The following stories have been translated from various Suttas, as illustrative of the Rules for the Buddhist laity. From time immemorial in the East, simple stories have been used as vehicles of teaching great truths to the masses of the people. The details may often be strange, and to the western mind as incredible as a fairy–tale, but, as in the fairy–tale, deep wisdom may therein be veiled. In any case the stories throw light on the beliefs of the uneducated, and thus bring the reader into touch with the ideas that sway the masses in eastern lands—Ed.)

Once when the Lord Buddha resided at the Jetawana monastery, many Bhikkhus called on Him to pay their respects. On their way thither they went to a certain village, begging for alms, and the villagers having taken their bowls, seated them in a dining hall, gave them gruel and sweets and awaited the time for their mid–day meal. In the meantime the Bhikkhus preached the Doctrine to the people. Having cooked the alms, a woman began to fry some food, and the pot caught fire, and sparks from the wood reached the roof. A blade of straw caught fire, and it went off flying into the sky. At this time a crow happened to fly through the air over this house and this blade of burning straw catching round its neck, the crow fell dead on the ground, just in the centre of the village. The Bhikkhus having witnessed this said, "Oh, this is a very sad occurrence, look at this poor bird, what has happened to it?". None but the Buddha can tell us why it has been subjected to such an accident, and we must therefore question him about it and understand the cause: so they went their way.

Some other Bhikkhus from a distant place desiring to come and pay their respects to Buddha embarked on a vessel. On their voyage, when in the centre of the ocean, the vessel all of a sudden came to a stand–still. Then those on board spoke amongst themselves: "Of a truth there must be some unfortunate man on this vessel, we must find him out. To know who he is we must write our names on slips of ola." The Captain agreed to this. Now he had on board, his wife, who was young and exceedingly beautiful, affable in manner, captivating in appearance, and sweet in speech. Accordingly they wrote out their names and threw the slips on the surface of the ocean; when, to their great surprise, the slip containing the name of the Captain's wife sank into the water, while the rest remained floating on the surface. But they did not believe that the slip which sank contained her name, and for the second time they wrote out their names and threw the slips into the ocean. Again the slip containing the name of the Captain's wife sank. A third time they did the same, and, to the surprise of those on board, the same slip sank again. Those on board asked the Captain what should now be done. The Captain replied, "We cannot sacrifice our lives on account of one, you may cast her into the sea." They then thought that if she be seized and cast into the water she would be frightened and begin to scream. The ornaments she has on should be taken off and letting her have only an undergarment she should be cast into the water. The Captain again said, "I cannot bear seeing her perish floating on the water, it will be well to drown her in a way unseen by me. Hang round her neck a pot filled with sand, and then throw her in." They accordingly threw her into the water, having tied a pot filled with sand on her neck. No sooner was she cast into the water than the fishes ate her up.

The Bhikkhus having witnessed this, thought that none but the Buddha would know why this woman was subjected to such suffering, and decided to report this occurrence to the Lord and question Him as to the cause of it. The vessel then moved on and having reached its destination the passengers disembarked and went on their way.

Seven other Bhikkus coming to see the Buddha during the evening arrived at a certain temple and asked for shelter during the night. The resident Bhikkhus thereupon pointed out a cave wherein there were seven beds, and the visitors went in their for the night. When they were fast asleep a stone about the size of a house sufficient for one man, rolled to the entrance of the cave and blocked the door. The resident Bhikkus observing the occurrence, became very sorry, and having gathered all the villagers together tried to move the stone with the assistance of those in the cave. Continually for seven days they tried to move it but failed; and the seven Bhikkhus inside the cave had nothing to eat or drink, and in the meantime they suffered great privations. After the expiration of seven days the stone rolled off of its own accord. The suffering Bhikkhus now came out of the cave, and thought that none but Buddha could tell them the cause of their having suffered in this manner. They thought that they would enquire from Him the cause of this, and so went on to see Him.

All the three companies of Bhikkhus met on their way, and together went to see the Lord, and having paid obeisance to Him they sat down at a respectful distance. One of each company now related in order what had been witnessed by them, and questioned the Lord as to the cause of such suffering and the Lord replied to them in order:

Bhikkhus, that crcw underwent much suffering as a result of his action in a previous incarnation. In times gone by there lived at Benares a shepherd who tried to tame a bull, but was unable to do so. That bull used to go a distance and lie down ; when forced to get up, it would go for a short distance further and then again lie down. All his attempts to tame the animal were to no avail, and being greatly annoyed he beat it until its bones were broken and it lay like a heap of straw. He then wrapped a layer of straw round the bull's body and set fire to it, by which the bull was burnt to death. Bhikkhus, as a result of this action, the shepherd was first born in the Avichi hell, and after enduring great suffering there, was reborn as a crow seven times, suffering death by tire in each existence.

Now the Captain's wife also endured suffering as a result of her actions in a previous existence. In times gone by this woman was the wife of a householder in Benares. She used then to pound paddy, bring water and cut firewood. When she was engaged in doing these works her dog used always to be looking eagerly at her. When she took her husband's meals into the field or went to the jungle for firewood, or to gather herbs, the dog used to accompany her. Having noticed this the boys used to say, "Behold here goes a she hunter with a dog, today she will have meat for her meals and have a good dish. So saying the boys used to mock at her, and unable to stand it, she tried to drive away the dog, beating it with sticks and stones. The dog ran away from her for a while and again followed her. It had been her husband in three incarnations prior to this, on account of which nothing would prevent its attachment to her. In these times of rebirth it is hard to find one who has not become a husband or wife to another. Owing to this the dog could not remain separated from her. One morning she took a cord with her, covering it under her waist cloth when setting out to carry gruel to the field for her husband. Having given the gruel to her husband, she went to a pool of water taking the empty pot. On her arrival there she filled the pot with sand, looked around and called the dog, which being greatly pleased ran to her, wagging his tail. She then seized the dog and having tied one end of the cord to the pot, she attached it to his neck, and threw the pot and dog into the pool, thus drowning him. On account of this demeritorious deed she was born in hell several times, and when reborn as a human being was drowned a hundred ·imes with pots of sand hung round her neck.

Bhikkhus, you seven have undergone much suffering as a result of your action in a previous existence. A long time ago in Benares there were seven shepherd boys, who fed cattle in a certain meadow for seven days. One day on their return, seeing an iguana they gave chase and it ran away into a cleft. There were seven holes in this cleft, and finding it difficult to seize the iguana that day they blocked these seven apertures intending to seize the animal the following day. They then went on their way and on the following day as they drove cattle they entirely forgot about the iguana. Seven days after, when they were passing by the cleft, they thought of what they had done, so ran thither, and removed the branches and leaves with which they had blocked the holes. The iguana having starved for seven days and being reduced to a skeleton was barely able to crawl out. Seeing this they were greatly moved and tapping it on the back let it go away. As the shepherd boys did not kill the iguana they did not undergo sufferings in hell, but throughout fourteen incarnations these seven boys had to starve for seven days in each. Bhikkhus, you were the shepherd boys who starved the iguana on that occasion.

At the termination of this discourse one amongst the Bhikkhus asked Buddha: "Oh, Lord, could one escape the results of a sinful action by being either in the sky, in the centre of the ocean, or in a cave?"

The Lord then said, "There is no place in the sky, centre of the ocean, or in a cave where one can escape the result of any bad action in one life.

Dhammapada Aththa Katha.

STEALING

2. STORY OF THE WOMAN PUNISHED FOR THEFT.

During the time of Kasyapa Buddha, there lived a woman in Benares who supported herself by the proceeds derived from the sale of toddy and oil. One day noticing a band of men fast asleep through intoxication, she stole their clothes, and again seeing a Bhikkhu, who had attained Arahatship, going on the round for alms, she invited him to her house and served him with the mid–day meal. He preached a serman to her and went his way. After a lapse of time she died, and was born in a beautiful island in the mid–ocean. Though beautiful in complexion, yet as a result of having stolen clothes belonging to others in a previous incarnation, she was not provided with clothes to cover her nakedness. She died and was born again and again in that same island several times. During the time of Gotama Buddha five hundred merchants of Savaththi embarked for Swarnabhumi (Burma) carrying with them merchandise for sale there, so that they might bring back gold for sale in their own country. The vessel encountering a strom was carried by a current to the island where this solitary woman resided.

On the arrival of the merchants at her golden abode, she spoke to them, remaining in a place unseen by them. The chief among the merchants invited her to come out from concealment and speak to them. Thereupon she said, "Friend, I am ashamed to come out, for I have no clothes to cover my nakedness," upon which the chief merchant offered her a robe. But she said, " I cannot receive anything in that fashion. If there be amongst you any one who observes the precepts and repose confidence on the Buddha, His Law, and His Order, give the robe unto such a one, and let him make me to partake of the merits accuring there-from." Accordingly a set of clothes was given to an Upasaka (devotee) who was amongst them, and she was made to partake of the merits accruing from such offering, by pouring out water from a vessel.

Immediately there sprang up an abundance of celestial clothes of various forms, so the woman thus received clothes after a myriad of years.

As the result of her having stolen clothes in a previous incarnation, she had to pass a myriad of years without clothes. Therefore let wise men reflect upon the evil consequences resulting from taking stealthily anything that belongs to another, and abstain from committing this vice.

Kuddaka Nikaya Aththa Katha.

LUSTING

3. STORY OF THE KING OF KOSALA

(This discourse was delivered by the Lord Buddha when residing at Jetawanarama, concerning the King of Kosala and one of his subjects).

Once upon a time on a day of national rejoicing, the King of Kosala, went about the town, riding on a beaurifully caparisoned elephant, and large crowds thronged to have a glimpse of him. As he was passing along one of the streets, the wife of a certain townsman climbed the upper story, opened the window and peeped out to look ar the procession. The King noticed this woman, whose appearance greatly attracted and captivated him and he wished to have her. He hurried through the street and returned to the palace. Having summoned a faithful minister, he enquired if he had noticed a certain house and the woman who resided therein, and the minister answered in the affirmafive. Thereupon the King ordered him to ascertain if the woman was married or not. After enquiry the minister informed the King that she was married and lived with her husband. The king then ordered the minister to summon her husband, who came to the palace in obedience to the order. This man now thought that some danger was impending on him owing to his wife. When the man had paid the usual respects, the King said to him, "Henceforward you shall serve under me," but the man respectfully declined to do so, promising to pay any tax imposed upon him in lieu of personal service; yet the King persisted in his order being carried out, and commanded him to do some work. The man now thought within himself, "This must be a plan devised by the King to entrap me and take my wife," and being greatly terrified, he did whatsoever he was ordered. The king failing to find any loop–hole in the man's work now ordered him to go up the river in the morning, a distance of one hundred yojanas, and bring a bundle of lotus flowers and a ball of clay to be had in the Naga Loka, before his bath in the evening ; failure to do which would result in his being executed. The man doubting his ability to carry out this order and being greatly frightened, went home, took some boiled rice in a basket and started on the journey. After walking a distance of a yojana, he rested for a while, and setting aside a portion of the rice began to eat. Seeing a poor and humble wayfarer he offered him the portion set aside. Both having partaken of the rice, a handful of it was thrown into the river. He thrice invoked and desired the Devas haunting the place to partake of the merit accruing from the food given to the wayfarer and the fish in the river, and solicited their help to accomplish the object of his mission.

A Deva now appeared in the form of an old man and granted the man's request. Now the King thought to himself that if the man were successful in doing what was ordered, his object would be thwarted. So he locked the palace gate and kept the key himself.

Bringing the flowers and clay the man arrived at the palace gate before the bathing time of the King. and desired the gate–keeper to open the gate ; but the latter cried aloud and said what had happened. Being greatly alarmed that his life would not be spared, the man threw the flowers and the clay through the openings in the gate and began to exclaim, calling upon the residents of the town to bear witness to the fact of his having executed the royal order. Being now desrious to enlist the sympathy of the Bhikkhus, he went into a Vihara close by.

After retiring for the night, the King, thinking of the woman, with lustful motives, decided to have the man killed the following morning and get her brought to the palace. Now about midnight the King heard four dreadful cries uttered by four beings who were undergoing terrible sufferings in the Lohakumbi hell for a myriad of years, and began to tremble with fear. He now thought, "Oh what do these cries portend; is any danger coming upon me, my Queen, or my kingdom?" Having passed a sleepless night through fear, the King, early in the morning, summoned the chief Brahman counsellor and explained to him what had happened, and requested him to interpret these occurrences. The Brahman, though he did not actually know what these signified, yet said that they portended the loss of the King's life. The king now became more alarmed and enquired if by any means such danger could be averted. "Do not be alarmed, Oh king, I know the three vedas, a sacrifice will avert the evil." "What do you need for so doing?" asked the King. The Brahman replied, "One hundred of each of the following , namely; elephants, horses, oxen, cows, goats, sheep, fowls, pigs, boys and girls." The King now thought that he would secure his life and ordered that all these be instantly provided. They were all gathered, and instead of one hundred, five hundred of each kind were brought. The parents, relatives, friends, in fact all the townsmen now began to weep and lament over this intended sacrifice of so great a number of human beings. Queen Mallika then went to the King and enquired what made him look so downcast. The King thereupon said, "You would even not know if a serpent were to pass through my ear," and related what had happened, and how the Brahman counsellor had advised him to make the sacrifices in order to secure his life. Thereupon the Queen said: "What, O King, are you, who reign over two kingdoms, so ignorant a person as to repose any confidence on that Brahman's advice? When have you heard that one's life is saved as a result of sacrificing the lives of so many persons and animals? There lives the Buddha, the Omniscient One, in a Vihara hard by. Go to Him and abide by any advice that He may give you." The king consented to do this and went to Buddha along with Queen Mallika. After paying their obesance to Him, they remained silent. Upon being questioned, the Queen explained the object of their mission. The Lord then said: "Maha Rajah, do not be alarmed, there is no danger impending on you," and He related how those four had been subjected to suffering in hell.

Once upon a time there lived in Benares four wealthy men. They conversed amongst themselves as to what they should do with their wealth. The first of them said that alms should be given to Bhikkhus to acquire merit ; the second said, drink liquor and eat good flesh to improve the constitution; the third said, eat different kinds of flesh with boiled Ell (a superior quality) rice. To all these they did not agree. Then the fourth said. 'What affords greater happiness than illicit sexual intercourse ?" To this the rest agreed, and all began to spend large some of money and enjoy illicit sexual intercourse. Subsequently they underwent great suffering in this world and after death all the four were born in several hells, and at last in the Lohakumbi hell, in which they had uttered the cries.

The Maha Rajah now became terrified at the evil consequences resulting from unlawful sexual intercourse, and decided never to indulge in it, nor think of doing so, and had the poor man, who was then in the Vihara released from personal service.

Dhammapada Aththa Katha.

LYING

4. STORY OF A FISH

During the time of Kasyapa Buddha two brothers were admitted to the Order by some of his disciples. The name of the eldest was Sodana and that of the younger, Kapila. Sodani was their mother, and their sister Tapana was a Bhikkhuni (female devotee who had renounced the world).

Sodana and Kapila enquired how many Duras (different modes in which a Priest may live) there were, and Sodana decided to pass the Grantha Dura. Having remained with the Teachers for five years he went to the desert and through persistent endeavour became an Arahat. Kapila passed the Grantha Dura and became well versed in the teaching embodied in the three Pitakas. Owing to his deep learning, he had a large number of followers, through whom he began to gain much. He became proud of his erudition and began to contradict what others said; for instance if they said one thing was wrong, he would say it was right, and so forth. The elder Theras now advised him again and again not to pursue that sort of action, whereupon he derided them. They then induced his brother, the Arahat Sodana, to advise him. Sodana now advised his brother not to continue in expressing opinions which are untenable, and this advice was repeated again and still it was unheeded. He said to Kapila, "You will have to suffer for what you do now", and went his way. Kapila severed his connection with the other Theras and began to do whatever he wished, suppressing the truth in the Dhamma and presenting as truth what is not in the Dhamma. When the Bhikkhus assembled at the Confession Hall, Kapila sat on the dais and questioned them as to whether they were abiding by the rules prescribed for them. None replied, and he said, "There are no such rules amongst us now," In this manner Kapila corrupted the religion. On that day Sodana, the Arahat died, and after sometime,. Kapila Thera also died, and was born in hell. Their mother and sister, having treated Bhikkhus contemptuously died and were also born in hell.

There were five hundred robbers who, when being chased, ran into the desert, and seeing a Bhikkhu in a cave, entreated him to protect them. He said to them, "Nothing can help you now, my friends, but take as your guide the Three Gems and the Pancha Seela." They accordingly did so, but the villagers, who suffered at their hands came and killed them all. They were all born in the Kamavachara Deva Loka. During the time of of Gotama Buddha, the chief robber was born as a son of a prominent fisherman in Savaththi, and the rest were also born in the same town. Those five hundred grew old, and they all became good firends.

Kapila, who was undergoing suffering in hell, was born in the river Achirawathi as a very big fish, which was golden in colour, but had a most offensive smell in its mouth.

One day a band of young fishermen went out fishing in this river, and having spread their net, Kapila was caught in it. As these young fisherman at their very first attempt caught a huge fish, they took it to the King, who had the fish taken to Buddha, who then resided at the Jetawana monastery. When the fish opened its mouth, the whole monastery was perveded with a most offensive smell. The King enquired, "Why, Oh Lord, does the mouth of this fish, whose colour is golden, have such a putrid smell ?" "Maha Rajah," replied the Buddha, "this fish was born as a Bhikkhu during the time of Kasyapa Buddha. He was well versed in the Dhamma, but represented truth as untruth, treating elder priests with contempt and he corrupted the religion. As a result of such actions, he was born in hell and now he has been born as a fish. Owing to his having abided by the precepts for a time, whilst he was a Bhikkhu, he has now acquired this colour. He presented the truth as untruth, he reproached and abused well-conducted priests; on this account a putrid smell now emanates from his mouth. Maha Rajah, shall I make this fish talk ?" "Very well," replied the Rajah. The Lord then called upon the fish to talk, whereupon it said,

"Oh Lord, I am Kapila."
"From whence have you come ?"
"From Avichi, hell, Lord."
"Why were you born there ?"
"For presenting untruth as truth, Lord."
"Where is your brother, Sodana ?
"He has attained Nirvana, Lord."
"Where is Sodani, your sister ?"
"Born in hell, Lord."
"Where is Tapana, your mother ?
"Born in the great hell, Lord?"
"Where will you be born hereafter ?"
"In the great hell, Lord."

After a while Kapila, striking its head in its struggles, died and was again born in hell. Then the Lord delivered to the assembly a discourse which was thereafter known as Kapila Sutta.

Kapila Sutta Aththvannana.

5. STORY OF GOSAKA

In the town of Kosambi a courtezan gave birth to a child. Knowing that it was a son, she ordered it to be thrown on a dunghill, upon which a crowd of dogs and crows surrounded the child. A neighbour being attracted by the sight, came hither and carried the child home with great affection. A Sitana (a millionaire) of the town, on his way to the palace met the royal astrologer returning home, and equired from him as to the position of the planets on that day. "Any child born today" he said, "will become the chief Sitana of the town."

During the day, his wife was in labour, and he therefore, being anxious to get home hastened to the palace and returned. He then ordered a maid–servant named Kali to bring any male child born in the town on that day by giving for it one thousand pieces of money. She went about enquiring, and finding a child born on that day, paid one thousand pieces of money to the parents and brought it to the Sitana, who thought that if his wife should bring forth a daughter she could be married to this child, but if a son, then this child should be destoryed. His wife gave birth to a son, so he resolved to destroy the other child, and various methods were adopted to carry out his design. This child was first left at the gate of a cattle–shed to be trampled on by the cattle, then it was placed on the high road, to be run over by carts or trampled on by oxen. Again it was left in a cemetery, to be eaten by the Yakshas (forms of devils), but there it was nursed by a she–goat; and on another occasion it was thrown down a precipice over which condemned criminals were cast. Each time the Sitana spent one thousand pieces of money to get back the child from those who had rescued it on the several occasions. The child now began to grow steadily and was named Gosaka.

The Sitana had a friend, who was a potter by profession, to whom he said, "Friend, do me the favour of destroying my illegitimate son, by throuwing him into your oven, for doing which I now advance you one thousand pieces of money. Tomorrow I shall send the boy on to you", and to this the potter agreed. The following morning the Sitana summoned Gosaka and said to him, "Son, I entrusted some work to that potter yesterday, go and tell him to do that work today." Now Gosaka started on this mission, and his brother, who was playing ball, observing him bound on a journey enquired where he was going to, and Gosaka duly informed him; whereupon the brother volunteered to undertake the work, and in turn told Gosaka to make up whatever he had lost in playing. At first Gosaka disliked the idea, but on his brother insisting, Gosaka remained playing and his brother went on the errand. When the brother met the potter, the latter took him up and threw him into the oven.

Sometime afterwards Gosaka went home and the Sitana asked him whether he had gone to the potter and being intormed of what had happened, immediately went running to the potter, only to be told that he had done as he had promised him. The Sitana was overwhelmed with grief and passed his days in great misery. The Sitana committed these crimes owing to the affection he bore towards his own son.

Dhammapada Aththa Katha.

ANGER

6. STORY OF KALA YAKKINI

In Benares there lived a wealthy Brahman at whose death the duty of looking after the property and the support of his wife devolved on his son. After the lapse of some time the mother suggested that her son should get married, but he disliked the idea, on the ground that he had to maintain the mother as long as she lived. The mother again and again made the suggestion, seeing the son had to perform the household duties and to look after the property; and the son remained silent, thus expressing his consent. On the mother starting to search for a suitable consort for her son, he told her to which family she should go. This she did and after all the preliminary arrangements, the girl selected was married to the young Brahman amidst great rejoicings and many ceremonies. As time passed on it was found that this wife was childless. The mother thinking that should there be no issue from this union there would be none to carry on the family traditions, proposed to the son to bring another consort, but he rejected the proposal three times. The young Brahman's wife overheard the conversation and thinking that a son would not disobey a mother, and that should he bring another consort she would have to serve as a maid, she wished hereself to make the selection. Accordingly she went about and selected a suitable consort and subsequently got her married to the young Brahman.

After sometime the first wife, thinking that should the new wife give birth to any children, she would become the chief in the family, decided to prevent any child–birth, and requested the new wife to inform her when she became aware of conception. Accordingly when she perceived that conception had taken place she informed the first wife of it, who thereupon mixed some medicine with the usual food, gave it to her and an abortion resulted. A second time she did the same thing with a similar result. A neighbour told the second wife that some one was hostile to her, and upon the wife relating all that had happened, she was advised not to inform the first wife any more when there had been a conception. Acting on this salutary advice the second wife did not inform the other on the third occasion, when conception had taken place. Noticing symptoms of pregnancy the fisrt wife enquired from the second why the had not been informed of the circumstance previously. The answer was: "It was you who brought me hither, and twice you have brought about abortion by drugging me, therefore I did not wish to inform you" When pregnancy was advanced the first wife by some means or other made the second take some medicine unconsciously. As a result of this she began to suffer great pain and even doubted her survival. She spoke and said to the first, "Now you have killed three of my children, and I shall also soon pass away. After death I will be reborn a Yakkini (she devil) and eat all your children." After enduring great agony she died and was reborn in the same house as a cat. The young Brahman having heard of the circumstance of the second wife's death beat the wife so mercilessly that she died and was reborn in the same house as a hen. As the hen began to lay eggs the cat ate them three times and lastly ate the hen as well. The hen at this point of death was so angry that she determined to be born as a lioness. The cat died and was reborn as a hind. The hind had three young ones and the lioness ate them up and lastly ate the hind as well. Before death the hind yearned to eat up the whelps of the lioness, and was subsequently born as a Yakkini The lioness died and was born as a daughter in a family Savaththi. When she grew us she was given in marriage to a man in a neighbouring town, After some time she gave birth to a son. The Yakkkni now came in disguise to the house where she lived and enquired from the inmates as to where their friend was. Being informed that she lay in the room after childbirth, the Yakkini expressed the desire to see if the child was a son or daughter, and going into the room took the child in her arms as if with affection, ate it and went away. A second time also when she had a child the Yakkini ate it up. The third time she went to her mother's home for childbirth.

Pretending to be greatly fatigued, the Yakkini went to her so–called friend's house and was informed that she had gone to her mother's house. "Wherever she may go, I will hunt her up" said the Yakkini. After child–birth the woman started to come to her husband's house On the way she tarried at a pool hard by Jetawana monastery, and had a bath. After her bath the husband gave her the child and went for a bath himself. Now the Yakkini happened to come this way. and the women, seeing her, ran into the monastery in great fear,

At this time the Buddha was preaching to the people and the woman ran to him, and placing the child on the foot–stool on which the Buddha kept his feet implored for protection. The Yakkini chased the woman, but was not allowed to go beyond the threshold of the door. The Lord then desired Ananda Thera to have the Yakkini conducted hither and this was done. The woman seeing the Yakkini at a distance began to cry out through fear, which the Lord Buddha assuaged. The Lord then said, "Had you not come before me, your anger would have continued for a long time. Anger never ceases by anger. It will cease only through kindness." Both were then made friends, and the support of the Yakkini thereafter was entrusted to the woman.

Dhammapada Aththa Katha

FEAR

7. STORY OF THE ROYAL COOK

Once upon a time King Brahmadaththa reigned in Benares. He never ate a meal wlithout meat, and owing to this the royal cook used to bring a supply of meat to last for two days on the day preceding the Uposatha (a day corresponding to the Sabbath) day. Once owing to a remissness on the part of the cook, the palace dogs stealthily ate the supply of meat. Being in fear, the cook taking handfuls of gold coins went about everywhere in search of meat, but his efforts were not successful. The cook now feared that the king would punish him if he prepared the meal without the meat ; he therefore devised a plan to get out of the diffculty, and going to a cemetry he cut some flesh out of the thigh of a corpse and returned with it as though he were bringing the usual supply of meat. He prepared it in the same manner as he prepared meat on other days and set the table. On tasting a piece of the meat the King thought it was excellent and his nerves were strengthened. The king found the meat delicious, for he, when born in a previous incarnation as a Yaksha, had been accustomed to eat human flesh. Wishing actually, to know how the cook got such good meat on that day he, pretending to dislike it, threw it out after tasting a little. On being questioned as to how he had obtained such bad meat, the cook informed the king that the meat was the same as supplied on other days, but that the taste differed owing to the different manner in which it was prepared. But the king insisted on the cook telling him without concealment how he had procured that meat, else he would get him executed. The cook through fear of death related to the king what had happened, thereupon the king ordered him to continue to supply him with the same kind of meat daily and to serve to the others in the palace the meat usually supplied. Upon this order being made, the cook informed him of the difficulty there would be in procuring it daily, and the king ordered him to murder a prisoner in the jail each day, privately. This order was carried out and after a short time there were no prisoners left in the jail. The king then ordered the cook to seize robbers, kill them and get meat. After a time robbers became scarce. In the evenings the cook lay in ambush, pounced upon men going to and returning from the market and killed them. Noticing human bones scattered about the town, the townsmen concluded that these murders must have been committed by a man, and they went in a body and besought the king to have an enquiry made and have a stop put to this massacre. The sub–king consoled the people, promising them to have careful search made and ordered strict watch to be kept all over the town ; after which a soldier detected a man cutting flesh with a sword, off a woman's corpse, and putting it into a basket. A company of soliders then seized the man, bound and brought him before the sub–king , who instantly recognised him as the royal cook, and the man, being questioned, related the whole fact. To test the veracity of the cook's statement the sub–king caused the matter to be carefully investigated. In the meantime the cook, on being questioned volunteered to repeat his statement even in the presence of the king. The sub–king accompanied by other ministers of state, townsmen and companies of soldiers, brought the culprit before the king. On the night on which the cook was seized, the king had no dinner, and was looking out the following morning through a window to see if he was coming. The king perceiving the crowd approaching the palace, sat on the throne. On arrival thither the sub–king enquired from the king if the story related by the cook was true, whereupon the king said it was so, and asked the sub–king why they should harass the man who had carried out his orders. The sub–king now entreated the king to discontinue this diabolical practice, else his life and kingdom would not be secure. Still the king said that he was unable to give up this practice. The other ministers and townsmen greatly irritated at this, rose up in a body and demanded to have the king dethroned and sent out of the country. The sub–king again made an effort to induce the king to give up this cannibal practice, but with no satisfactory result. Thereupon the king was dethroned and sent out of the country. It was owing to the fear that the cook entertained towards the king that he committed so many inhuman acts, destroyed the lives of so many innocent men, and at last brought ruin upon the king and his country. Had he at first informed the king what had happened to the flesh brought for cooking, all this evil would have been averted.

Dhammapada Aththa Katha

IGNORANCE

8. STORY OF MAGANDHI

Once upon a time the Lord Buddha lived at the Jetawana monastery in Savaththi. Early in the morning when the Lord cast his glorious eyes around to see to whom he should be of help on that day, He saw a Brahman named Magandhi and his wife, who dwelt in the hamlet Khammasa Dhamma in the territory of Kurun. Both of these had signs indicating that they could attain to Arahatship, so the Lord went from Savaththi to the hamlet Khammasa Dhamma and halted at a thicket. After a while he emitted from his body a light, resembling the colour of gold. At this time the Brahman Magandhi had gone to a stream hard by for his morning ablutions. Having seen this golden colour he looked around and noticing the Buddha seated by the thicket was greatly pleased, and thought within himself, "Several Kshastriya princes have sent us messages asking for our daughter in marriage, but we have refused all such proposals. Now we shall give her in marriage to this Sramana (Bhikkhu) whose colour resembles gold." The Brahman hastened home and said to his wife, " I have seen a man whose colour resembles that of our daughter, dress her up so that we may now give her away to him." Rejoicing at this welcome news, she bathed the daughter with scented water and dressed her up attractively. Now the Lord having gone on his begging round, returned to his halting place. Magandhi and his wife then conducted their daughter hither. On their approaching the spot, they saw the Lord seated on a plane covered with grass. The Brahman requested his wife, who was a physiognomist to carefully examine the signs in the foot–prints of the Lord. Having minutely examined it she said : "The signs in the foot–prints indicate that this man is one who will not pass his time as a layman," and cited a verse as her authority. Having now noticed the physiognomical signs in the body of the Lord, she said to the Brahman, "Understand well that the object of our visit will not be accomplished through this man, for he will never consent to be a layman." The Lord overhead this conversation. But the Brahman taking his daughter by the left hand, and carrying a vessel with water in his right, approached Him and said : "Venerable Sramana, your body resembles the colour of gold and so does the body of this Princess, therefore she suits you very well indeed, hence we present her unto you as wife. Accept her now as such," and with these words he prepared according to custom to pour out the water over their joined hands.

But the Lord looking aside with the greatest repugnance said: "As I sat under the sacred Bo–tree in Gaya for enlightenment, Mara sent three maids of exceeding great beauty to tempt me, but they utterly failed to captivate me. What is this girl in comparison to those 'fairies'. She is like a heap of filth, and I dislike to touch her even with my feet. Therefore how can I do what you say."

The Brahman thereupon gave up all hope of having his expectation fulfilled, and being greatly disappointed, concluded that it was their ignorance which had led them to crave for what they could not acquire.

The Buddha thereupon preached a sermon to them entitled the "Magandhi Sutta" at the termination of which Magandhi and his wife attained to Arahatship.

Kudakka Nikaya Aththa Katha.

DRINKING

9. SERMON TO VISAKHA

Once upon a time when the Lord Buddha resided at Jetawanarama, a proclamation was made by the beat of drums, announcing the celebration of a festival at which people indulged in the use of intoxicating liquors. About five hundred female relatives of Visakha invited her to drink intoxicating liquor and go on to this festival. She declined to accept the invitation, telling them that she was aware of the evil results of drinking. The relatives told her to go to Buddha, give Him alms, and hear Him preach while they went on their way to amuse themselves. Visakha was a pre–eminent female devotee who spent large sums of money over the building of Viharas and maintaining Bhikkhus and promoting the welfare of the religion in diverse ways. She had alms given to Buddha during the day, and in the evening went to the monastery, carrying with her flowers and frankincense.

Now at this time the five hundred relatives came to the monastery and joined Visakha. After making an offering of the flowers and frankincence, she repaired to the Lord to hear Him preach, when some of these five hundred, through the effects of drink, surrounded her, and in the precense of the Lord began to dance and sing, while others began to quarrel amongst themselves. Thereupon the Lord emitted from his body luminous rays which frightened them greatly. These rays converted the place into total darkness so that it resembled the Lokanthariya hell. This dreadful scene created in them a mortal fear, which made them sober. Upon this the Buddha disappeared from his seat and appearing on the summit of a hill emitted rays which lit up the place with great brilliancy. Seated thereon he preached to the women, who at the termination of the discourse attained to the State of Sowan. The Lord then returned to his seat, in the monastery, upon which Visakha approached Him and paying Him obeisance said, "Lord tell us, I pray, the origin of intoxicating liquor, which deprives people of the sense of shame and fear," to which the Lord replied as follows :

"Once upon a time when King Brahmadatta reigned in Benares, a hunter named Sura, belonging to the country of Kasi, went in search of game to the Himalaya mountains. In the jungle there was a large tree, whose height was that of three men. There was a fork in the tree from which three branches spread, and in the fork there was a hollow about the size of a big pot, which became filled with water when it rained. Around this trees there were Gall–nut (Terminalia Chebula) and nelli (Phyllanthus Emblica) trees, and pepper creepers covering it. When the fruits of these trees and creepers became ripe, they fell into the hollow fork. Hard by there was a hillock sown with paddy. Now parrots used to pluck ears of paddy from the hillock, carry away and eat them while sitting on the branches of this forked tree. While they ate, some of the seeds, husks, and grains fell into the hollow. When the water became heated by the rays of the sun, it resembled the blood of a rabbit in colour. During the hot weather when parrots, sparrows, doves, minas, felt thirsty, they went to this hollow and drank the water in it. As they drank they became intoxicated and fell at the foot of the tree. After the effects of intoxication were removed they flew away. Monkeys also on the trees close by used to come and drink water from this hollow ; they also became intoxicated and fell at the foot of the tree. When the effects of the drink passed off they got up and frolicked about near the tree. This drew the attention of the hunter, Sura, who thought that if the water in the hollow was poison it would kill all the birds who drank it. But he noticed that when the birds drank out of it they dropped down insensible, and after a time they flew away again in great hilarity. So he concluded that it was not poison. The hunter now drank of it and becoming intoxicated yearned to eat some flesh, Instantly he kindled a fire near the tree and seizing snipes and other birds, which had fallen to the foot of it, he roasted them on the fire and ate them. As he took the meat to eat with one hand, he waved the other over his head, indicating ecstasy. Drinking and eating in this manner he passed three days at the foot of the tree. In a place near this tree there lived a hermit named Varuna, who visited the hunter. In his turn when the hunter visited the hermit he took some water from the hollow of this tree in a bamboo and some fried meat. Telling the hermit that the water was sweet, he desired him to drink it and eat the meat. Accordingly both partook of the same, As the liquid was first discovered by Sura the hunter, and was seen by Varuna the hermit, it was named Sura and Varuna.

These two friends after spending some time in the forest wished to come into a village and also thought of bringing this newly discovered liquor with them. Accordingly they filled the bamboos with the liquor and passing through the villages arrived at the town. They sent a message to the King informing him that they had brought some delicious drink.

So they were summoned to appear before him. They then presented what they had brought to the King, who drank it during three days and became intoxicated. The King then asked the visitors if they would bring some more of this liquor, and they informed him that they had found it in the hollow of a tree in the Himalayas, so they were ordered to bring a further supply. They accordingly went into the forest and bringing this liquor gave it to the King. Three times they did so, and when ordered again to get more they complained of the great difficulty of the journey, but promised to get it made in the city, provided they were supplied with what they needed. Thereupon they sent some servants and had all the contents of the hollow of the tree, vizz, gall–nuts, nelli, paddy, rice, pith of the tree, brought and placed in a huge vessel so that for the first time liquor was manufactured in a town. On this day the townsmen also drank the liquor and all became intoxicated. For some time they continued to drink the liquor, which made them abstain from their usual work. This continued absence from work made the men poor, and they became unhealthy and unpleasant, and this town at last verily became like the sporting ground of devils.

Now Sura the hunter and Varuna the hermit left this town and went to Benares. The King being informed of the arrival of two new merchants, who had brought a delicious drink unseen before, sent for them and, ordering them to prepare the new drink, gave them whatever expenses they asked for, so they collected the requisites and prepared the liquor. The King and the townsmen now drank and became aware of the taste of it. The townsmen having drunk again and again, became intoxicated and began to refrain from their various vocations, owing to which they were reduced to poverty and the town became inopulent and ruined.

The two merchants then left Benares and went to the town of Sakethu. On arrival there they introduced this liquor to the King, and the townsmen, and gradually brought ruin upon this town also.

Leaving this place they went to Savaththi where King Sabbamiththa reigned. Enquiring from these merchants what they needed for the preparation of the newly discovered drink, the King was informed that they required nelli, gall–nuts, rice flour, and other requisites and five hundred large pots. These being duly provided, the ingredients were now put into the 500 pots, and near each pot a cat was tied. The contents in the pots began to overflow after fermentation, and the cats near the pots, observing the liquid coming out, drank it, and becoming intoxicated fell down unconscious. As they remained in that state, rats came thither and bit their noses and ears, and cut off the fur and hair from their tails. The sentinels observed this and immediately despatched a message to the King, who, thinking what these two new merchants wanted to prepare was nothing but poison, had them taken and executed. Before being executed they cried out asking for liquor. Thereafter the King decree that all the 500 pots be smashed and the contents destroyed, and sent a company of men to carry out his order. On the men going there they noticed that the cats had regained their senses and were amusing themselves, whereupon a message was immediately sent to the King, who now thought that if the preparation had been a poison all the cats would have died, and that this indeed must be some kind of delicious drink and he determined to try it. The King had the town decorated, a special pavilion erected within the place grounds, and a seat placed thereon for himself. All the ministers and the townsmenwere summoned in order to partake of the newly manufactured drink.

Now at this time the Sakka Deva looked around the abodes of men to see who were supporting their parents, aunts, uncles, brothers and sisters, and to observe those who were kind and saintly and did virtuous acts of body, speech and heart, also those who practised charity and respected those that were deserving of honour. Looking at all these with his one thousand eyes, he observed king Sabbamiththa who was just ready to indulge in intoxicating liquors, and thought that if the king were to cultivate a desire for drinking intoxicating liquors, it would bring ruin upon the whole of Kambudweepa (modern

India), Thereupon deciding to make him abstain from the use of liquors and placing a pot filled with toddy on his open palm he assumed the form of a Brahaman and coming to where King Sabbamiththa was, and standing in the sky he cried out and said to the king, "Here, buy this pot that I have in my hand."

The king looking at the Sakka Deva who had come in the disguise of a Brahaman, enquired "Brahaman, from whence have you come ? Oh Brahaman, you shine in the sky even as the full moon. The rays emitted from your body illuminate the sphere round you like flashes of lightning. Are you therefore a Deva who has come hither from the Thavatinsa heaven ? Say unto us without concealment how you stand in the air as a cloud carried by the wind and walk about like a current of air. Are you possessed of the Irdhi powers as a Deva ?"

The Brahaman walking about in the air again spoke and said, "Here, the pot is for sale, buy it will you?"

The King replied, "Who are thou ? What form of Deva are you ? What have you in this pot ?"

The Deva then said, "Rajah, this pot is not filled with ghee, is not filled with gingelly oil, is not filled with molasses, is not filled with honey. The contents of this pot are productive of much evil. Hear from me and understand well the many evils produced by the contents" and having thus spoken he uttered the following verses, depicting the evil consequences of indulging in liquor :

1. Rajah, when one becomes intoxicated by taking liquor and walks about even on level ground, he staggers and trips up, and will also fall down over a precipice pit, hole, cesspool, waterstand for cattle, and will each much of what is not fit to eat. Rajah, this pot containing liquor, which is productive of such evil, is for sale. Here, buy it.

2. Rajah, when one by taking liquor becomes intoxicated, he loses the control of his mind and wanders about like an ox in search of grass and water, though helpless he will hasten to places where others sing, dance and play instrumental music and will join in with them.

Rajah, this pot containing liquor, productive of such evil is for sale. Here, buy it.

3. Rajah, when one becomes intoxicated by taking liquor, he will remain without putting on his clothes, like a naked ascetic or as one just born; and without any sense of shame will go walking through the town and highways in the villages, and bye–paths in the hamlets, and being in a dissipated state will sleep for a long time wherever he may have fallen. Rajah, this pot containing liquor, productive of such evil is for sale. Here, buy it.

4. Rajah, when one becomes intoxicted by taking liquor, and gets up from the place whereon he has fallen, his head, hands and feet will shiver just like a puppet made of wood, and even in a state of nudity, he will dance about without the least shame. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

5. Rajah, when one becomes intoxicated by taking liquor, he may fall upon burning embers, his body may be eaten by foxes, and yet he will be unconscious of it, being unable to regain his senses. For doing what should not be done he will be incarcerated in the jail and will suffer loss of riches. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

6. Rajah, when one becomes intoxicated by taking liquor and goes to an assembly, he will give utterance to unbecoming expressions, will be heedless of any consequences, and will not care even if he is with or without clothes; he will sit on what he has himself vomited; when he moves about, his body will be covered with the vomit and saliva from his mouth, thus presenting a most abominable sight. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

7. Rajah when one becomes intoxicated by taking liquor, though a fool, he will become proud and think, "Who is there above me in this world?" his eyes will be

inflamed, and he will think, "I am greater than a universal sovereign, and there is none to bear comparison with me." Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

8. Rajah, this liquor causes one to be proud, conceited, quarrelsome, talebearing, ugly in appearance, careless of being naked, and causes one to run as a madman and fatigue himself. It will cause one to do whatever he is told by a drunkard, or gambler and will also cause him to commit crimes of various kinds and to frequent places where questionable things are done. Rajah, this pot containing liquor, productive of such evil is for sale. Here, buy it.

9. Rajah, owing to this liquor, thousands of families, which have had everything that was necessary, every form of clothes and comforts, have been entirely ruined, and their riches have been squandered. Rajah, this pot containing liquor, productive of such evil is for sale. Here, buy it.

10. Rajah, when one becomes intoxicated by taking liquor, he will ruin himself and lose gold, silver, garments, ornaments, grain, fields, gardens, oxen, buffaloes and different forms of riches. Rajah, this pot containing liqour, productive of such evil is for sale. Here, buy it.

11. Rajah, when one becomes intoxicated by taking liquor, he will become conceited and in that state will insult his parents, and without any sense of shame, will hold his aunts and nieces by their hands. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

12. Rajah, when the wife of a person takes liquor and gets intoxicated, she will insult her brother, her husband and incited by lusful feelings hold the servant by the hand and drag him aside. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

13. Rajah, when one becomes intoxicated by taking liquor, he will harass and tease Sramanas and Brahamanas

who abide by the precepts, and as a result of such wrongful action he will be born in hell. Rajah, this pot containing liquor productive of such evil, is for sale. Here, buy it.

14. Rajah, when one becomes intoxicated by taking liquor and commits sin, either by body, speech or heart, he will be born in hell, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

15. Rajah, when one becomes intoxicated by taking liquor, he will utter flasehoods, though he could not have been induced to do so prior to it, even by presenting him with gold and silver, and after great supplication. Rajah this pot containing liquor, productive of such evil is for sale. Here, buy it.

16. Rajah, when a master sends a message by a servant in an emergency, and that servant goes on the errand intoxicated, he will lose his memory and be unable to deliver the message, when the party to whom the message is sent, questions him. Rajah, this pot containing liqor, productive of such evil, is for sale. Here, buy it.

17. Rajah, even when a man, who has the sense of fear and shame in him, becomes intoxicated by drinking liquor, he will behave in such a manner as to indicate that he is devoid of the sense of shame and fear. Even though he be a very wise and learned man he will utter useless things. Rajah, this pot containing liquor productive of such evil, is for sale. Here, buy it.

18. Rajah, one who takes liquor and becomes intoxicated, will join the company of those who are far below him, and lie down anywhere, heedless of any filth as a pig; on that account he will lose his reputation and his body will become unpleasant in appearance. Rajah, this pot containing liquor productive of such evil, is for sale. Here buy it.

19. Ralah, just as a bull beaten with a sledge–hammer will fall to the ground, so will a man intoxicated by drinking liquor fall to the ground unable to withstand the

stupefying effects of it. Rajah, this pot containing liquor productive of such evil, is for sale. Here, buy it.

20. Rajah, man should avoid liquor just as venomous serpent is shunned. No one should ever consent to use this liquor, which is verily a poison.

21. Rajah, when ten Andaka Venu Rajas were playing, they drank liquor, and becoming intoxicated prepared to fight one another with uplifted rods and bars. Rajah this pot containing liquor productive of such evil, is for sale. Here, buy it.

22. Rajah, as Asura Devas were cast out of heaven for drinking illusory liquor and becoming intoxicated so men should not drink this liquor, knowing its evil consequences. Rajah, this pot contaning liquor productive of such evil, is for sale. Here, buy it.

23. Rajah, there is no curd in this pot, there is no honey in this pot. I have now told you the effects of the contents of this pot. King Sabbamiththa now understand well. Here, buy this pot."

But King Sabbamiththa hearing the evil consequences of drinking intoxicating liquor as described by the Sakka Deva, and being greatly pleased, thankfully said to him this :–

"Oh, Brahaman, you have, like a father, given such advice out of compassion, and it will be of advantage to me in this world and in the world to come. I heartily accept all the advice that you have given me. In acknowledgement of all this kindness I pray you to accept the following, viz., five villages replete with grain, gardens and clothes, two hundred boys, two hundred girls, seven hundred heads of cattle, ten chariots with the best available horses."

Thereupon the Brahaman, assuming his usual form, appeared as the Sakka Deva and standing in the sky said, "Rajah, take back all the five villages, the two hundred boys, the two hundred girls, the chariots and the horses. In accordance with what I have told you, give up the use of intoxicating liquors, and rule over your kingdom with righteousness. Eat well, dress well, and perform meritorious deeds." This saying the Deva returned to his celestial abode.

King Sabbamithatha thereupon had all the paviions and vessels containing the liquor destroyed and reigned over his kingdom with righteousness, performing a great many meritorious deeds, and after death was born in heaven. Yet intoxicating liquor prevailed over the Jambudweepa.

In this manner the Lord delivered this sermon to Visakha. At that time Ananda Thera was King Sabbamithta and Buddha himself the Sekka Deva.

Kumba Jataka

UNREASONABLE HOURS

10. STORY OF THE STOLEN NECKLACE

Once upon a time a certain King of Benares accompanied by his sons and daughters went for a bath in the river. On arriving at the spot reserved for royalty, they all pulled off their garments and ornaments and, leaving the same on the bank, stepped into the river. The sentinel who was told off to guard the royal apparels, walked to and fro and kept gazing at the king's party sporting themselves in the water. In the meantime a tramp came thither and passed by the spot where the royal party had placed their dresses.

After a while a monkey seeing some dazzling object among the dresses, descended from a tree and quietly sprang upon a golden necklace and ran away with it unnoticed by the sentinel.

After the bath the royal party, beginning to put on their garments and ornaments, found a golden necklace missing and instantly questioned the sentinel, who being woe–struck and suspecting the tramp who had passed by that unfrequented spot at that unusual time, said that such a person carried it off. On search being made the man was pounced upon with suspicion, and he, fearing to deny the charge on the face of the evidence of the king and the sentinel, said that the necklace was given to the Sitana of the town. Upon the Sitana being questioned, he also fearing to deny the charge, said that it was given to the Pandit (a teacher, of great erudition). The Pandit being questioned promised to return the necklace within a month.

The Pandit, the Sitana and the tramp got together and talked about the stolen necklace. On the facts of the case being now laid before this council, the Pandit enquired what kind of animals were there near the bank of the river, and was told that there were some monkeys. Thereupon he had some garlands of flowers made and seizing several monkeys in the neighbourhood tied these garlands round their necks and let them off.

Noticing these garlanded ones, the monkey who had pilfered the necklace went in search of it and came amongst his companions putting it on his neck.

The Pandit then had the monkey seized and producing it before the king he explained how the necklace had been pilfered by the monkey, watching the remissness of the sentinel. The king was greatly pleased at this and thanked the Pandit, if not for whose ingenuity three innocent men would have been punished. Owing to the foolish man going about at an unseasonable time through a forbidden spot, set apart for royalty, he was pounced upon with suspicion and became subjected to great worry and trouble, and but for the ingenuity of the Pandit he would have implicated two others in the matter.

DANCING

11. STORY OF A WEALTHY PRINCE

There lived at Benares a prince who belonged to a family worth eighty million gold coins. His parents thinking that there was sufficient wealth for him to support himself, decided not to teach him any profession, but only taught him dancing and singing. In the same town there was a princess who belonged to a family worth eighty millions of gold conis. On the same grounds she was also taught only dancing and music. When they grew older they were married and after some time, both their parents died, and the wealth possessed by these two families was now owned by one of them. Thrice a day the prince used to call on the king. Now those addicted to drinking in that town determined to cultivate a desire in the mind of the prince for intoxicating drinks. Watching him going to the king and returning home, they drank liquor, ate fried meat and the like, so as to be seen by him, and said within his hearing, "Oh, may that good prince live for hundred years, for owing to him we are enabled to enjoy ourselves." Having overheard these utterances, the prince enquired from his companion what they were drinking, whereupon he replied, "They drink a liquor which is superior to all other drinks in the world." The prince then sent for some and began to drink little by little in privacy. Those addicted to drinking having learned of this went and joined the prince, who gradually gained a large number of such companions. Now the prince used to send for liquor worth 200 or 300 pieces of money at a time, and when in an inebriate state would present to clever musicians, 1000 pieces of money at a time. After the lapse of a few years the prince had squandered all the wealth he possessed, and finding that his own wealth was spent he began to draw on that of his wife. Some time after, he suqandered all her wealth also, and then he began to sell his household effects, gardens and fields, utilizing the proceeds of the sale for dancing, singing and drinking. When they were advanced in years, the house wherein they lived was acquired by another person, and they were turned out of it.

Having no other place to go to, they sought shelter by the wall of another house and went out begging. While thus engaged they arrived at a place where Bhikkhus were fed and took the food that was thrown away by them. Lord Buddha noticed this and smiled. Ananda Thera thereupon enquired what made Buddha smile, to which the Lord replied, "Look, Ananda, at that prince, who having squandered 160 millions of gold coins, is now reduced to beggary. Had he led a good life he would have had the fortune to attain to Arahatship, and his wife would have attained to the state of Sowan. Had he been steady when young. he would have been a prominent citizen of the town. No he has been reduced to such indigent circumstances, that he is like an infirm fish–hawk, stuck in the dried mud of a pond having no fish. Let the thoughtful man consider the incalculable misery which prince and princes were subjected to and refrain from indulging in dancing, singing, instrumental music and the like.

Parabawa Sutta Aththavannana

GAMBLING

12. STORY OF ANATHA PINDIKA'S SON

Once upon a time the Lord Buddha was residing at Jetawanarama. Anatha Pindika had a son who was greatly addicted to gambling and indulgence in introxicaring liquors. He was given a large sum of money wherewith to trade and make a source of income to support himself. But, instead of investing this money in some profitable undertaking, the foolish nobleman joined vicious companions and went on squandering it little by little in gambling. Within a very short period, the nobleman, to his great surprise, one day found that he had spent everything he possessed, without reserving a portion even to support himself. Reduced to indigent circumstances, he went to his father imploring for compassion and informed him of the hardship that he was enduring. Anatha Pindika admonished his son, warning him of the evil consequences resulting from indulgence in gambling and again gave him 500 pieces of gold, requesting him to invest the same in some commercial transaction. Having lost this money a second time in gambling, the imprudent son came to the father for some more money. Having given it tot him Anatha Pindika informed the Lord Buddha of the circumstance. The Lord hearing how on two previous occasions the foolush son wasted large sums of money described his life in a previous incarnation.

Once upon a time when King Brahmadatta reigned in Benares, the Bodhisattva was born in a town as a wealthy man. Amongst other charities he practised he had a large alms–hall whereat alms were given to the poor daily. When his span of life drew near he ordered his son to continue daily the charity at the alms hall. After death the virtuous man was born as the Sakka Deva, and desiring to know how his son was progressing, he looked round and found him reduced to dire distress. Out of compassion for the imprudent son, the Deva visited the abode of men and gave the son a pot, telling him to bestow great care upon it, for so long as it would be preserved it would give whatsoever the son desired. Bidding him thus, the Deva returned to his abode. Now the son began to spend the treasure he received in the pot on gambling and drinking. One day while in an inebriate state he began to sport with the pot, which fell to the ground and was smashed. After this had happened he lost all the treasure and was reduced to great misery. Had this man bestowed great attention on the pot presented to him by the Sakka Deva, he would not have been in want, but since he smashed it he brought ruin upon himself.

In like manner, whosoever indulges in gambling and drinking without considering the difficulty of acquiring riches, will become subjected to incalculable grief and misery, both in this world and in the world to come, and will not be respected by people.

Parabawa Sutta Aththavannana

EVIL COMPANIONS

13. STORY OF DEVADATHTHA

The Lord Buddha once lived in a mango grove at Anupia within the territory of Malla Princes. Six princes, relatives, of Buddha, namely Bhaddiya, Ananda, Anuruddha, Bhagu Kimbila—and Devadaththa, were admitted to the Order by the Lord. Devadathatha learned a spell wherewith he could perform a miracle. Now, at this time, a large concourse of people assembled at the monastery and made offerings to the Lord and the other disciplies amongst whom were Devadathatha's companions, but none either enquired about Devadaththa or made any offerings to him, nor did any one even remember his name. He thought of securing a companion, and his choice fell on Prince Ajatasattu, the son of King Bimbisara. Assuming the form of one over whose body there were cobras, Devadaththa went through the air and sat upon Ajatasattu's lap. Bewildered by this incident the prince asked, "Who are you?" "I am Devadathatha," replied the visitor, and again changing his form appeared as a Bhikkhu. The prince now began to bestow great attention on this Bhikkhu, who, seeing the great homage paid to him, aspired to become the chief of a chapter of Bhikkhus. No sooner had he thought of doing so than he lost the power of working miracles. At a time when the Buddha was preaching to a large audience of kings, princes, and other people, Devadaththa approached him and on bended knees and with uplifted hands said to him, "Lord, you are now infirm owing to old age. You should not trouble so much as that. I shall look after the Bhikkhus. Do you, therefore, give the Bhikkhus into my charge." The Lord rejected this proposal, at which Devadaththa became greatly annoyed and went away, the Lord declaring that neither he nor any other Bhikkhu would be responsible for Devadaththa's actions.

Devadaththa, thinking to wreak vengeance on the Lord, went to Ajathasattu and by telling him many things induced him to kill his father, the King Bimbisara. Devadaththa said that he would kill the Buddha, and himself become the chief of the Order. The prince now became the King of Rajagaha and tried to help Devadaththa to harm Buddha by sending a gang of excutioners. These men, on approaching Buddha, heard him preach and attained to the state of Sowan, and returned to their homes. Devadaththa, resolving to do the work himself, climbed the Gijjakuta Hill and rolled a huge stone over the place where the Lord sat, a chip from which struck the Lord and hurt him. Failing to kill Buddha in this manner, Devadaththa made Nalagiri, the chief elephant of the king, drink today, which intoxicated him, and then caused him to be let loose, so that he might meet with and kill the Biddha. Seeing the elephant coming, Ananda Thera came forward to sacrifice his life and save Buddha, but he by touching the elephant's trunk subdued him and went on to the Vihara.

Until this day the people were not aware of the various steps taken by Devadaththa to kill Buddha. Now it afterwards became known amongst the people that King Bimbisara was murdered by his son at the instigation of Devadaththa, and that Ajathassattu sent the executioners to kill Buddha at Devadaththa's instance, and that it was Devadaththa who rolled the stone, and sent Nalagiri to kill the Lord. Hearing of these different attempts there arose a great consternation amongst the townsmen. The king, hearing of this consternation amongst his subjects, became alarmed and discontinued to help Devadaththa. The townsmen also did not give him any alms when he went on the begging round.

Devadaththa then induced a number of Bhikkhus to desert Buddha, and along with them went to Gaya Sisam. Sometime afterwards these Bhikkhus returned to Buddha with the exception of one named Kokkalika, who had struck Devadaththa on the breast with his knees. As a result of this blow Devadaththa lay ill for nine months and then desired to see the Lord, for he said, "He bore no hatred towards me, though I did much to offend him." Devadaththa was then carried on a bier to be taken to

Buddha, but on his way he died, the earth opening and swallowing him up, and was born in the Avichi hell.

Prince Ajathasattu who subsequently became a very pious devotee and a prominent supporter of the religion, was led astray by bad company and killed his father, in consequence of which heinous crime he was also born in the Avichi hell after death.

Dhammapada Aththa Katha

INDOLENCE

14. STORY OF CHULAKALA

There were three brothers named Maha Kala, Majjima Kala and Chula Kala in the town of Sethauwa; the two former being merchants by profession, and the latter engaged in no particular work.

Maha Kala and Chula Kala once took cartloads of merchandise for sale to Savaththi, and there was a camping–ground between the Jetawana monastery and the town; they untied the carts there. In the evening they observed a crowd of people bearing flowers and frankincence in their hands wending their way towards the monastery. Maha kala entrusting the carts to his brother went ro the monastery to listen to the expounding of the doctrine. The Lord noticing Maha Kala, preached a sermon befitting his life. Upon hearing the sermon there arose in him a desire to join the priesthood and he informed the Buddha of it. He then came to his brother and told him of his intention, whereupon Chula Kala dissented. But notwithstanding his opposition, Maha Kala joined the fraternity, and sometime after his brother also did the same.

Maha Kala now began to concentrate his mind and made strenuous efforts to dispel the passions arising in the mind, but Chula Kala lacking in energy and his senses fell an easy prey to what was alluring. He retired early in the night, slept till sunrise, and slothful in his endeavour to observe the precepts and was indifferent in attending to the duties devolving on a Bhikkhu. When he arose from asleep he was accoustomed to think of his home affairs. Though he was astionished at the indefatigable energy displayed by his brother in the priestly duties, yet he remained indolent. After the lapse of some time Maha Kala attained to Arahatship, thus realizing the expectation which he entertained when joining the fraternity. Going from village to village the Lord Buddha, attended by a retinue of Bhikkhus, visited Sethauwa, the town from which Maha Kala and Chuna Kala came. The relatives of these two Bhikkhus, desiring to get them disrobed, invited the Lord and his retinue of Bhikkhus to come to their home for the midday meal. Maha Kala requested Chula Kala to go ahead, in order to have the seats prepared in time. The custom was to have a seat for the Lord prepared in the centre, and on either side seats for Sariputta Thera and Moggallana Thera, the former to,the right and the latter to the left of the Lord. When Chula Kala arrived at his home the residents began to treat him with mockery. When he ordered the inmates to place higher seats in the front, they placed lower ones there instead. They then began to befool him by addressing him with such questions was these: With whose permission did you join the priesthood? Why did you come hither? Who gave the authority to command us? What have you been learning all this while? Why do you not prepare the seats yourself? Finally, they pulled off his robes and made him cover his body with white cloth. Crowning him with a wreath of variegated flowers, they requested him to go forward and welcome the Lord. As he did not properly understand the duties of a priest, he considered it no shame to do as was requested, and going forward conducted the Lord and His companions to the house. On the second day Chula Kala's relatives invited the Buddha for alms, and another Thera went to their house to have the seats prepared for the company of Bhikkhus. At the termination of the meal Maha Kala was deputed to preach to the donors of the alms, and the Lord with the rest returned to the monastery.

Some of the Bhikkhus disliked the idea of Maha Kala being left behind, considering how Chula Kala was befooled the previous day. A short time after, Maha Kala's wife and other relatives came round him and commenced to shower forth many absurd questions in the same manner as was done to Chula Kala. Perceiving that they were bent on foolery be got up from his seat and by virtue of Irdhi powers, raised himself above the house and went through the air to where the Lord was, and falling at His feet worshipped him.

Now, at this the Lord was explaining to the Bhikkhus the difference of character of Maha Kala and Chula Kala. As Chula Kala was lacking in energy, lazy, and slothful, he was unable to master his senses or to understand even as much as going, standing, sitting and sleeping properly. Owing to his indolence he was unable to lead the life of a layman and become wealthy; owing to lack of energy he was unable to subdue his passions and attain to Arahatship like his brother.

By becoming a victim to indolence be became subjected to great misery and grief and failed to pave the way for the emancipation of his sins.

Dhammapada Aththa Katha

PART III

BUDDHIST RULES FOR THE LAITY

Vyaggapajja Sutta

This I (Ananda) heard.

Once the Blessed One was residing among the Koliyans at Hakkarapattam, a village in the territory of the Koliyan King.

Now at the time a Koilyan named Dhigajanu (Longsanks) went to where the Blessed One was, and having paid due obeisance to Him, sat down on one side. Being thus seated the Koliyan named Dhigajanu addressed the Blessed One thus:

"Venerable Lord, as laymen we pass over days enjoying the five sensual Pleasures; and on account of the maintenance of our wives and children we do not find sufficient time to devote to the performance of meritorious deeds. We perfume our bodies with sandalwood grown in the country called Kasi and with different other odours. We adorn our bodies with garlands of beautiful and fragrant flowers of different varieties. We annoint our bodies with sweet scented unguents. We posses gold and silver, and we enrich our bodies with ornaments made of gold and embossed with pearls and jewels."

"Venerable Lord, if there be a doctrine which will be of use to us as laymen and which will conduce to our welfare in this world, and for our happiness in the world to come, pray declare unto us that doctrine.

The Lord spoke and said: Vyaggapajja, by the observation of these four doctrines the laymen will be enabled to lead a virtuous life in this world, and in the life hereafter enjoy a happy life. What are these four ? They are :–

(1) Perseverance.

(2) Protection of wealth.

(3) True friendship

(4) Frugality.

What, O Vyaggapajja is perserverance ? In this world, Viyaggapajja, whatever procession a layman may pursue for his sustenance, be it either agriculture or commerce, or cattle farming, or fencing, or statesmanship or any other profession, such as smithy and pottery, and gain his lifelihood by being efficient in these arts, and unremitting in his endeavours, and if he watch the right time to do a piece of work and do it at the proper time, or without being lazy if he causes the work to be done at the proper time and supervise over it, he judges and acts wisely. Acquisition of wealth or achievement of success, O Vyagappajja, by persistent effort and unremitting energy in this manner, is called perserverance.

What, O Vyaggapajja, is protection of wealth ? Vyaggapajja, a layman may have wealth acquired by constant diligence, by the strength of his limbs, by the sweat of the brow, by well–concerted plans, and by right means of livelihood. One shall then consider :—this wealth acquired by me I shall protect it from burglars protect it from danger arising by fire, protect it from inundations, protect it from danger arising from authorities, and protect it from disagreeable and jealous relatives. The taking care of the wealth acquired with difficulty in this manner. Vyaggapajja, is called protection.

What, O Vyaggapajja, is true friendship ? In this world, Vyaggapajja, if a householder, living in a village or hamlet, find there a householder or his son, who is a strict observer of the precepts (Dhamma) has cultivated his intellect, is spiritually developed, is firm in faith, performs duties devolving on laymen, is liberally disposed towards others, has a profound acquaintance with different sciences, and associate with the householder or his son as above described, discuss with him converse with him, that householder will become a strict observer of the precepts, cultivate his intellect, develop spiritually, be firm in faith, perform duties devolving on laymen, be liberally disposed towards others, acquire a profound knowledge of the sciences, and do all that is good, and refrain from all that is bad. This, Vyaggapajja is called ture friendship.

What, O Vyaggapajja, is frugality In this world, Vyaggapajja, if a householder, considering wisely and realizing the difficulty of acquiring wealth and the manner in which the wealth so acquired should be spent, be moderate in his expenses, that is, earn twice as much as is spent, and pass his days, and do not spend too much, do not spend too little, then the wealth so acquired will not be wasted, but he preserved. Vyaggapajja, as a trader or his subordinate uses a balance and preceives that when a weight is introduced to a scale pan that one side is lowered owing to excess of weight, while the other is raised owing to the want of an equal weight as that of the other; in like manner the householder should understand well the extent of his income and spend proportionate to his means, cond–iering the difficulty of acquiing wealth and the impropriety of spending lavishly. He should spend economically according to his means and sustain himself. In this manner a householder should refrain from extravagance, and be economical in his expenses. Then his earnings will not be wasted but be preserved.

Vyaggapajja, a householder, who earns little but spends beyond his means and put his days is compared unto a man, who desirous of eating woodapple, climbs up a tree, shakes the branches letting both the ripe and unripe fruits to fall down, collects them, eats the ripe fruits and throws aside the unripe ones. People will readily deprecate such wastage.

Vyaggapajja, if a householder be miserly without making proper use of his earnings and dies, he will be subjected to blame, in not having spent them during his lifetime for what was deserving.

Vyaggapajja, in this manner a householder should wisely consider over the difficulty of acquiring wealth and the impropriety of spending beyond means the wealth acquired by persistent efforts, and put ·up his days. He should consider in this wise.

"this wealth acquired by me· I shall not spend lavishly, but spend it economically and solely for my wants." The spending of wealth in this manner, Vyaggapajja, is called frugality.

Vyaggapajja, there are four ways in which the wealth lawfully acquired by indefatigable energy is liable to be destroyed. What are these four ways ?. They are :–

(1) Indulgence in unlawful sexual intercourse.

(2) Indulgence in the use of intoxicating liquors.

(3) Indulgence in gambling.

(4) Indulgence in associating with unrighteous friends.

Vyaggapajja, if a lake, well fortified by embankments, has four feeding streams, and four outlets; and if the four inlets be blocked, and the passage of the four outlets be cleared up by the removal of slit to facilitite the outflow of water, and if there be no currents of air to obstruct the movement of water, in the lake will gradually flow out and the lake will be emptied. In like manner, Vyaggapajja, will the wealth of a man be destroyed, who indulges in unlawful sexual intercourse, indulges in the use of intoxicating liquors, indulges in gambling and indulges in the association of unrighteous friends, such as joining vicious men in the time of their prosperity and moving in their society.

Vyaggapajja, there are four ways in which the wealth acquired by persistent efforts may be increased and saved. What are these four ? They are (1) refraining from the indulgence in unlawful sexual intercourse, (2) refraining from the indulgence in the use of intoxicating liquors, (3) refraining from the indulgence in gambling (4) the association with the righteous men. These are the four ways tending to the increase of wealth.

Vyaggapajja, if a lake, well fortified by embankments has four feeding streams and four outlets, and if the four outlets be blocked up, and the passage of the four inlets be cleared up by the removal of silt to facilitate the influx of water, and if there be no current of air to obstruct the inward flow of water, the water of the lake will not be diminished but be gradully increased, and consequently the lake will be full.

In the same manner, Vyaggapajja, will the wealth of a man be increased who refrains from indulgence in unlawful sexual intercourse, indulgence in the use of intoxictaing liquors, indulgence in gambling, indulgence in associating with unright–eous men. Vyaggapajja, by the observation of these four principles will the laymen be enabled to lead a virtous life in this world, and be happy in the world to come.

Vyaggapajja, adherence to the following four principles will enable a layman to attain a good birth in the world to come and enjoy heavenly bliss. What are these four ? They are (1) Faith, (2) Observation of the precepts, (3) Liberality, (4) Prudence.

What, O Vyaggapajja, is faith ? If in this world, Vyaggapajja, a layman have faith, he will repose confidence on the sublime wisdom of Lord Buddha. Thinking in this manner will he repose confidence :—"The Lord Buddha has overcome all sins. He has by self–exertion fully comprehended the cause of all things. He has kind words for all and His actions are actuated by infinite love towards mankind. He understands all about the world. He causes men to refrain from sin and sets them on the right path. He is the adviser of the Devas and all mankind. He discovered the four Noble Truths and expounded those doctrines to others." Reposing confidence in this manner on the sublime wisdom of Lord Buddha, Vyaggapajja, is called faith.

What, O Vyaggapajja, is meant by the observation of the precepts ? If in this world, Vyaggapajja, a layman refrain from destroying life, refrain from taking that which is not given refrain from unlawful sexual intercourse, refrain from uttering any kind of untruth, refrain from the use of intoxicating liquors, this is called the observation of the precepts.

What, O Vyaggapajja is liberality ? If in this world a layman would, be insatiate desire and selfishness envy others' wealth and consider, "May this wealth of mine not pass away unto others" that is not liberality. But if he has a compassionate heart towards others and be ready to give into others proportionate to his means, and if he gives unto others when demanded and make others to partake of his riches, that Vyaggapajja, is called Liberality.

What, O Vyaggapajja, is prudence? If in this world, Vyaggapajja, a layman dispels ignorance, which stands in the way of one's spiritual development, or the achievement of success in this world, and acquire enlightenment, and ponder over the dissolution of the Skandhas, by the conjunction of which man is constituted, and the subjection of everything in this world to impermanarce, this Vyaggapajja is called prudence.

Vyaggapajja, by the observation of these four principles, will laymen be enabled to attain a good birth in the world to come and enjoy heavenly bliss.

After the blessed one had preached into Vyaggapajja in this manner treating •about the principles, the observance of which will tend to bring happiness in this world and in the world to come hereafter, he again uttered the following concisely in verses (Gathas).

If a layman without being lazy observe punctuality in the performance of his various duties, be industrious in perseverance, be careful in the protection of wealth be frugal, have faith, adhere to the precepts, be liberal and be prudent, then sinful thoughts will not arise in him.

The Blessed One declared these doctrines for laymen, who pass their days enjoying the sensual pleasures, and who do not find sufficient time for the performance of meritorious deeds, on account of the maintenance of their wives and children. This discourse to Vyaggapajja by the Blessed One is called the Vyaggapajja Sutta and is recorded in the Anguttara Nikaya of the Sutta Pitaka. The doctrines embodied therein, when observed, would conduce to the welfare of Laymen in this world and in the world to come hereafter.

THE END

NOTES

1. Rajagaha was the capital of the ancient Magadha, and the seat of King Bimbisara, who was one of the most powerful princes in the Eastern valley of the Ganges. It was situated in a pleasant valley, closely surrounded by five hills, the most northerly offshoot of the Vindyha mountains. It is known in modern times as Rajagir or Rajagriba, and is in the province of Behar. The recent excavation by General Cunningham, the Arachaeological Commissioner of India, have firmly settled the identity of the place beyond the shadow of a doubt. The ruins of the walls of the citadel, built by Bimbisara are still traceable - Professor Rhys Davids in *Buddhism*.

2. (Further explanations are recorded in the commentaries, and to seperate these from the text of the Sutta, the letters "Com" will appear at the beginning of such notes, signifying that they were culled from the commentaries). After the death of the Lord Buddha, three convocations were held in India. First, one at Rajagaha (in a cave temple) composed of 500 Maha Theras (aged and respected Bhikkhus) and presided over by the Venerable Maha Kassappa, four months after the death of Buddha. This was done with the assistance of King Staja Sattu. The Second was held at Vesali with the assistance of King Kalasoka under the presidency of the Venerable Yasa with 700 Maha Theras, 100 years after the death of the Buddha. The third one was held at Patliputra (Modern Patna), with the assistance of the renowed Emperor Dharmasoka, 200 years after the death of Buddha. This convocation consisted of 1000 Maha Theras headed by the Venerable Moggali Putta Tissa. At these councils of the Theras, one repated the discourses he knew, and this Sutta having been repeated by the Ananda Thera as was heard by him, it is recorded accordingly.

3. Com. Weluwana literally means a bamboo (Bambusa Vulgaris) grove, In consideration of the fact that a residence for the Buddha and his disciples was built therein by King Bimbisara, it was named Weluwanarama. This residence for the Bhikkhus, or the arama as it was called, was in the park named Kalandaka Nivapa, about which the following archaeological note appearing in the commentary will be read with interest. The term "Kalandaka Nivapa" means the abode of squirrels. The park was named Kalandaka owing to a custom prevalent at the time, of giving food to squirrels in this land. The custom originated in this manner:

"In times gone by, a certain King went to this park on a pleasure trip attended by his courtiers. After sporting awhile the King took some drink, which made him intoxicated. Unable to move about, he laid himself on the ground and soon passed into a swoon. Under the belief that the King was merely enjoying a nap, delighted with the alluring fragrance of the wealth of beautiful vegetation around him, the courtiers dispersed in all directions through the park. Attracted by the smell emanating from the

King's mouth, a venomous serpent emerged from a cleft in a tree and began to crawl towards the place, where the king lay. A Deva (i.e., a fairy, deity or Angel) haunting a huge umbrageous tree — close by, noticed the danger impending on the King and determined to rescue his life. He assumed the form of a squirrel and drawing near the King's head began to scream. Disturbed by this shrill outcry, the King awoke, being alarmed, and looking around saw the serpent just approaching him and thought that his life had been saved that day by the squirrel. To show his gratitude, the King commanded that thenceforward food be brought from the palace and given daily to the squirrels on that land. Hence originated the custom of feeding the squirrels and the reason for naming the park "Kalandaka Nivapa."

4. Com. 1. *Killing*

According to the common meaning, one possessed of life is termed a Being. This Being is composed of five component parts, viz:

1. Material qualities (Rupa)
2. Sensations (Vedana)
3. Abstract ideas (Sanna)
4. Tendencies of mind (Sankhara)
5. Consciousness (Vinnana).

To complete the sin of killing, the following five are essential, viz.:

1. The knowledge that the object is a being.
2. The knowledge that the being is possessed of life.
3. The resolution to kill the being.
4. The measures adopted to remove the life.
5. The action of killing. In the absence of any of these five the sin is not fully accomplished.

Among some of the Karmic results which a man brings upon himself by committing this sin may be mentioned the following, namely: suffering in hells for a long period; rebirth in some lower forms of being; when reborn as a man he would be deformed and destitute of some organs of the body, he would be infirm, ugly in appearance, unpopular, cowardly, divested of companions, subject to manifold diseases, dejected and mournful, separated from the company of beloved persons, and unable to attain ripe age.

2. Stealing

Among the Karmic results that will come upon the man who steals, the following may be mentioned, namely: Enormous suffering in the hells for a long time; when reborn as a man by virtue of other merits he would be indigent in circumstances, devoid of possessions, unable to acquire wealth, liable to waste the wealth acquired, subject to danger from kings, marauders, flood and conflagarations, unable to enjoy sensual pleasures, despised by people and discontented.

3. Lusting

Indulgence in unlawful sexual intercourse is an infamous and immoral crime committed by the body and productive of much evil (here and in future lives).

Among the evil consequences resulting from unlawful sexual intercourse may be mentioned the following namely: suffering in the four hells for a myriad of years; when reborn as a man by virtue of merits acquired in a previous existence it would be in a lower form of mankind, he would have many enemies, he would be disliked by people, destitute, unable to procure comfortable lodgings, food, and clothes, full of anger etc.

4. Lying

Lying is the act of telling that which is untrue, concealing that which is true, in such a manner as to convince one that the untruth is a genuine truth.

Among the evil consequences resulting from uttering what is untrue may be mentioned........suffering in the hells and future lives on earth.

Com. Intoxicating Drinks

5. Any drink that will excite to enthusiasm or elation can be called intoxicating liquor. Intoxicating liquors are of two kinds according to the division in ancient days, namely, spirit and wine. Spirit is any volatile inflammable liquid obtained by distillation; and wine is a fermented juice obtained from fruits, flowers etc.

Among some of the evil effects resulting from drinking intoxicating liquors may be mentioned the following, namely; he would be ignorant how to do a thing at the proper time, senseless, insane, proud, imprudent, indolent, mean, sensual, dilatory, wandering, timid, jealous, lying, tale-bearing, babbling, ungrateful, unkind, vicious, dishonest, shameless, passionate, disposed to commit sin, devoid of presence of mind, illiterate, unable to discern what is useful and what is not.

6. Com. Everything in the form of liquor, such as arrack, toddy, or drugs such as opium, bhang, ganja, that causes intoxication, comes under the category of Sura and Meraya. It is said that in consideration of the fact that the intoxicating quality in drink was first discovered by a hunter named Sura, liquors that intoxicate were termed Sura, after his name.

Being unaware of the illimitable misery and enormous grief he will become subjected to, the person addicted to liquor will not mind spending whatever wealth he may have acquired by such means as trade, agriculture or some other profession. In a drunken state he will use abusive and provocative language, which will lead to quarrels. When he habitually takes liquor he will have a repugnance for food. By this his physical strength will be impaired and organs of nutrition affected, mental derangement will ensure and give rise to a variety of diseases ; when intoxicated, being unable to recognize even parents, he will use indecent language towards them, and at times even assault thom. When this news gets abroad he will be despised for maltreating his parents and will become liable to criminal punishment. By these means his reputation will be injured. He will not have the sense to cover his nakedness and appear decently in public, and thus become devoid of the sense of shame and honour. The thoughts that arise in him of performing meritorious deeds will vanish through insipidity ; his sense of perception will become morbid ; all these conducing to the attention of the intellect, as in the case of Sagatha Thera who upon being forced to swallow a little intoxicating drink when before the Lord Buddha, misbehaved in his presence.

7. Com. The person who wanders about at unusual hours at night will tread on brambles, and thorns will run into his foot. His feet may be liable to be cut by pieces of glass. He may tumble into a stone cleft or pits inlaid with pricks. He may be bitten by venomous serpents and be in danger of evil spirits. Knowing that he will pass by a certain place, his enemies will lie in ambush, assail or even murder him. Such are the personal dangers coming upon the one who strays about at night.

His wife, children and servants, following his example, will begin to go about at night, thus subjecting themselves also to danger.

When robbers get to know that the inmates of such a house habitually go about at night, they will watch the opportunity, break open the house and carry away whatsoever they wish, thus his household effects will be unsafe.

Should any theft or any such behaviour be committed along the route he strays about, and at the time when the culprit is being hunted out, he will be pounced upon on suspicion, and it would be no easy task for him to emerge scatheless from the seizure.

When any burglary is committed or horticultural produce damaged along any of the paths or bye-paths on which he has wandered about, his name will be coupled with that of the culprit, though he may never have thought of committing any deed of that nature.

Similarly he will become liable to enormous grief, pain, disgrace and loss by wandering about at unusual hours.

8. Com. Hearing that there is to be dancing at a certain village or hamlet, one will begin to equip himself for the journey and get his garments and ornaments ready. This will occupy some of his time, which could have been devoted to his business transactions, thus causing neglect of his legitimate duties.

Witnessing these vain amusements he will remain there either a day or two. During this sojourn, should a shower of rain fall he will be unable to be benefited therefrom, for he will miss the opportunity to sow his fields; when he thus fails to sow, a source of his income will be cut off, and hence he will have to spend from what he has already laid by.

When it is known that the inmates of such a house have gone to a certain village or hamlet to witness singing, dancing or such like, burglars will avail themselves of the opportunity to break into the house and remove whatever household effects they desire; thus he loses the riches he has already acquired.

Similarly in going to witness such other profitless amusements, other different things will occur conducive to the wastage of wealth.

9. Com. When in a gambling den a man happens to lose the money he carried with him, he would pawn some of his wearing apparel or jewellery, raise a loan and again begin to gamble. If he loses the second time, a third time would he pawn some article and raise a loan. He will continue in this manner until he has nothing left. When the loser sees the winner putting on his apparel and jewelry, the former will begin to look upon the latter with envious eyes, and later on repent of having gambled and lost his things. When he begins frequently to indulge in this vice, he will of necessity be obliged to neglect his duties, the attention to which might bring him some income. Thus it is apparent that he will lose what he has earned, and that he will be unable to earn anything more, for his time is occupied in gambling.

The gambler will be despised by his friends, who will say to him, "Friend you are a nobleman, it is not in keeping with your family tradition to engage in such a vice as gambling. Therefore abandon this disgraceful practice." When this admonition is not heeded, his friends will give him up and not recognize him when seen in any public place.

10. Com. When one associates with disreputable friends, he imbibes all the bad and evil qualities inherent in them, and will himself become a despicable man. The natural propensity of man is to do evil, and it is on account of this fact that a man is more attracted by vice than by virtue. The prudent man who desires to prosper in this world will ever seek the company of righteous and learned men and shun the company of unrighteous and corrupt people., just as he would avoid a pit of burning coals.

Well has the Lord said, "Not serving fools, but serving the wise honouring those worthy of being honoured, this is the greatest blessing."

When a pig is placed on a dais, artistically decorated with sweet-scented and beautiful flowers, it will not remain there, but run away to a place where there is filth. In like manner the imprudent and ignorant man shuns the company of the righteous and seeks the company of the unrighteous.

Under the category of intoxicating drinks come such baneful **drugs** as opium, bhang, ganja and the like.

11. Com. He will advise him saying, "Friend, such are the evil consequences resulting in performing demeritorious deeds. Therefore avoid those and perform meritorious deeds, by virtue of which you will be able to be happy, both in this world and in the world to come." The meritorious acts to be performed are: (1) The giving of alms; (2) Observance of the precepts; (3) Meditation, (4) Making others share the virtue of the meritorious deeds performed by you; (5) Sharing the virture of the meritorious deeds performed by others; (6) Serving those worthy to be served; (7) Honouring those worthy to be honoured; (8) Explaining the doctrine; (9) Listening of the explanation to the Doctrine; (10) and the taking as guide the Buddha, the Doctrine, and the Priesthood.

12. Com. It will be seen that the Blessed One has not assigned a portion of the earnings for the performance of religious works. The reason for so doing was his reluctance to limit the extent as to how much should be spent for such purposes but leaving it to the option of the layman to spend either one portion or all the four portions in accordance with the faith of the householder.

The following five trades have been forbidden to be followed as proper, namely: (1) The sale of weapons for torture, (2) the sale of slaves, (3) the sale of flesh, (4) the sale of intoxicating liquors, (5) the sale of poison.

By weapons are meant, swords, arrows, guns and such other contrivances with which life is destroyed. Under the sale of flesh is included the rearing of pigs, poultry, goats, sheep, deer, and such other animals, and selling them for slaughter.

13. Com. The following story illustrates how four children intended to treat their aged father and what evil consequences came upon them.

Story of a rich Brahaman

In the town of Savaththi lived an old Brahaman who was worth eight lakhs of gold coins. He had four sons to whom he presented four lakhs of gold coins, each receiving one lakh. After the lapse of some time the mother of the children died. A few days after her death the four sons conversed amongst themselves and thought, "Now if our father gets another wife all his remaining wealth will be bequeathed to her children, we must therefore please our father."

Just as a farmer would manure and water a fruit-bearing tree for the sake of better yield, even so did the children thenceforward begin to bestow the greatest attention on their father not out of genuine affection, but with the sole object of winning his heart and gaining the remaining portion of his wealth.

After sometime the sons said to the father, "Dear father, we shall attend on you and supply all your wants. Pray give unto us the remaining portion of your wealth." The kind hearted father, reserving only a few pieces of cloth gave away to the children all that he possessed, each of them receiving an additional lac of gold coins. As promised, the eldest son entertained his father with great affection for some time. One day as the old Brahaman returned home after a bath, the daughter-in-law standing on the threshold of the door said to him, "How is that you lodge only in this house though you have not given the largest share of your possessions to this son, out of the consideration that he is the eledest in the family? Why do you not go to the houses of the other sons as well? Therefore he went to the house of the other sons, and after staying for some time at each house he received from them similar treatment as that accorded to him at his eldest sons' house.

Therefore grieved at the disaffectionate treatment by the children, the old Brahaman now wandered about in the neighbouring villages and was at last reduced to beggary. Being much fatigued and broken down by age and seeing no signs of any compassion being shown to him by his sons, he at last, with the aid of a staff, went to the residence of the Lord Buddha. No sooner had he arrived there than he laid himself on the ground, his legs being too weak to bear him up even with the aid of the staff.

Being moved at the sad condition of the old Brahaman the Lord questioned him and he related all his antecedents and said that "his children, hiding themselves, get their wives to drive him away, as pigs are chased out by hounds; they are like devils incarnate. This staff is now of greater assistance to me than all those children."

Thereupon the Lord taught him five verses, which contained an account of this maltreatment by his children and the great assistance and manifold use of the staff for him, requesting him to repeat the verses on the day when all the residents of the village assembled at a certain spot. It was customary at those public assemblies for people to say if any wrong had been done amongst themsleves and the punishment determined upon for ill-treatment by parents was death. Now when the infirm Brahaman repeated the verses with hands placed on the head as if weeping and lamenting, the feelings of those assembled were roused up, and they prepared to inflict the punishment upon the four sons of the old Brahaman. Thereupon the sons implored pardon from their father and prayed for compassion. Then the old Brahaman moved at the importunity of the sons, announced to the assembly that he repeated those verses out of fun, but not with any seriousness. However, the men intimidated and disgraced the children, who from that day forward began to cherish the greatest affection towards their father, and bestowed careful attention on him.

14. Com. The responsibility of bringing up children entirely devolves on the parents, who should take the greatest care to see them not coming under any contaminating influence. The future life of the children depends on the way in which they have been attended to when young. Therefore parents should devote the greatest attention to their children when they

are young, for evil Karma would come upon themselves, should they neglect this foremost duty of paramount importance towards their children. The following story shows how Anatha Pindika endeavoured to establish his son in the right path:

Story of Kala

Anatha Pindika, was one of the most renowned millionaires who rendered the greatest assistance to promote the welfare of the Buddhist religion during the lifetime of Lord Buddha. Jetavanarama monastery, whereat the Buddha delivered the greater part of his ennobling discourses, was one amongst his many offerings to the Lord Buddha. It is recorded that this nobleman spent fifty-four millions of golden coins on the construction of this monastery.

Anatha Pindika had a fair son named Kalakumar (Prince Kala) who was indifferent about religion and addicted to profitless amusements. In many ways, the father tried to establish his son in the religious life. Seeing that the young Prince was greedy for money, one day the father told him to go to the Vihara and see the Lord Buddha, promising to give him 100 golden coins if he did so. Thereupon the young Prince went to the Vihara and walking round the place and standing at a distance observed the Blessed One seated, surrounded by his disciples. He returned home and reported to his father that he went to the Vihara and "saw" the Lord Buddha. As promised the father gave him 100 golden coins. Having heard of the manner in which Kala "saw" the Buddha, the father told him on the second day, to go to Buddha and come home, after having learned only "one word" expressed by Him, promising to give his son 1,000 golden coins, provided he did so. To this Kala consented and went to the Vihara, did obeisance to the Lord and sat by Him, with the view of hearing a word uttered by Him.

Having perceived the object of his visit, the Lord, judging his disposition of mind, preached to him, at the termination of which Kala attained to the state of Sowan, the first stage of holiness. He was so delighted with the sermon and the Preacher, that he stayed overnight at the Vihara. On the following day he returned him along with the Lord and 500 of His disciples, when they went for their midday meal. The father noticed a great change in the attitude of his son towards the Lord and His retinue of Bhikkhus and soon learned what had happend. After the repast was over, and in the presence of the assembly of the holy ones, the father, in accordance with the promise, presented the son with 1,000 golden coins. But Kala declined the offer saying that he had been amply rewarded by going to learn the Dhamma (the Doctrine).

Parents should point out to their children instances where evil consequences had followed the commission of sins, and warn them against the commission of such sins.

* * * * * * *

Whenever parents do not perform their duties towards their children at the seasonable times, they would become disobedient. Then there would arise fear and grief in the minds of the parents, when they reflect upon the disobedience of their children. Owing to this negligence of the children the relations between the two parties will be strained. Parents should therefore be careful not to give occasion for the causing of such differences.

When the parents perform their duties towards their children at the proper times, they would become obedient and in turn loyally perform their duties towards their parents, thus averting any differences between them, when peace will reign supreme between the parties.

15. Com. Upon seeing the Teacher coming at a distance, the pupil should go forward, take whatever he may carry in his hands, give him water with which to wash his face and feet, seat him comfortably and fan him. He should go to the Teacher three times a day and enquire what work there is to be done.

The pupil should rise early in the morning, give water to the Teacher to wash himself, and wait upon him at the time of meals. He should supply him with water in the evening and also attend to him when sick.

Lessons taught once should be repeated several times by the pupil until he becomes throughly acquainted with the same.

The Teacher should instruct his pupil by adopting such means and citing such examples as would best impress the ideas on the mind of the pupil.

Whenever the pupil goes elsewhere and teaches others the arts and sciences that he has learned, some will say, "Oh, this pupil has served the Teacher well, for he has been taught very well indeed. His erudition is verily performed."

It may so happen that some may doubt the accuracy of his teaching and go to his teacher, telling him that such a person has come amongst them and expounded such theories, about which they desire enlightenment. Thereupon the Teacher would tell them, "Oh, he is our pupil, there is no difference between my teaching and his. I shall tell you the same as he does. Therefore you may return to him and get your doubts dispelled with greater facility." In this manner also should the Teacher show respect to his pupil.

The Teacher should advice his pupil as to how he should behave, what friends he should associate with and whom he should shun, what he should do and what he should not do.

It has been customary with some teachers not to import the full knowledge that they possess, with some interested motives. Owing to this many a useful art and science has been lost to the world.

The teacher should also give the pupils such instructions as will help him to ward off whatsoever danger may come upon him, whenever he goes anywhere and engages in various occupations.

16. Com. When addressing the wife, the husband should always use affectionate terms, for this will remove at the very outset every possibility of any differente arising out of disrespect. He should not use towards her the same words as are used when addressing the servants. He should entrust all the houshold work to her, so that he may have nothing to worry him when he is at home, or when he returns home after work.

A story is related of an instance where 1,000 pieces of gold coins were lost by the failure to get meals prepared at the proper time.

In the town of Thaksata, there was a celebrated professor named Disapa Mokka Chariya, who had 500 pupils learning under him.

Once he recived an invitation to perform a priestly ceremony for he was of Brahman faith and well versed in the Vedas. He entrusted the performance of this ceremony to his pupils.

The same evening the pupils went to collect firewood, where-with to cook their meals. Except one, the rest went and each brought a bundle of firewood and stacked them near the kitchen. Amongs them there was a lazy student who went last, being a little late owing to his inclination for sleeping. He thus lost the chance of gathering dried wood, for his comrades who had preceded him had gathered all. But as he also had to take a bundle, he climbed up a tree, cut some twigs and branches, tied the sme into a bundle, carried and threw it on the top of the wood already piled up by the rest. The wood he carried was not old, but cut fresh from the tree. The following morning the cook arose to prepare the morning meal for the students.

Unfortunately, he took some wood that had been brought by the lazy student, and began to kindle the fire. Owing to the undried state of the wood, the cook found some difficulty in preparing the meal, and it took more time than usual, with the result that the students did not get their morning meal, and thus failed to go for the ceremony at the appointed time.

On account of their failure to go for the ceremony, they lost 1,000 pieces of gold coins which would have been the fee that they would have received for the ceremony.

17. Com. The work that should be done by boys should not be entrusted to elders, and that to be done by the elders should not be entrusted to boys; work to be done by men should not be entrusted to women, and that to be done by women to men.

18. "The word Bhikkhu is one that is most difficult to render adequately by any word which would not, to Christians and those in Europe, connote something different from the Buddhist idea. A bhikkhu, literally, "beggar" was a disciple who had joined Gotama's Order; but the word refers to their renunciation of worldly things, rather than to their consequent mendicancy; and they did not really beg in our modern sense of the word. Hardly has "priests"; I have elsewhere "monks" and sometimes "beggars" and "members of the order". This last I think is the best rendering; but it is too long for constant repetition, as in this passage, and too complex to be a really good version of Bhikkhu. The members of the Order were not priests, for they had no priestly powers. They were not monks for they took no vow of obedience, and could leave the order (and constantly did so and do still) whenever they chose. They were not beggars, for they had none of the mental and moral qualities accociated with that word. "Brethren" connotes very much the position in which they stood to one another; but I wish there were a better word to use in rendering Bhikkhu." (Professor Rhys Davids, in the "Sacred Book of the East," Vol. XI).

19. These fourteen stories illustrate the four sinful actions, viz., *(1)* Killing, *(2)* Stealing; *(3)* Lusting, *(4)* Lying, the four passions of the mind, viz., *(5)* Desire, *(6)* Anger, *(7)* Fear, *(8)* Ignorance; and the six sources tending to the destruction of wealth, viz., *(9)* the use of intoxicating liquors, *(10)* the frequenting of places of dancing, singing, and instrumental music, *(12)* the indulgence in gambling, *(13)* the association with unrighteous friends. *(14)* the addiction to indolence.

OPINIONS ON THE WORK

Author's thanks are due to those gentlemen who have kindly sent the following letters :

(1)

Malwatta Vihara,
Kandy.
3rd January 1908.

I had "Buddhist Rules for the Laity" compiled by Mr. D. J. Subasingha, interpreted into Sinhalese. I find it to be a translation of the Sigalowada and Vyaggapajja Suttas. In these days when ancient customs and religious rites are being neglected, the use of such a book as this will greatly help the moral culture and spiritual development of people. I highly appreciate the contents of the book and commend it to the Buddhist public. I shall be glad to see these rules taught, especially to the rising generation.

Signed: THIBBOTUWAWE
Thibbotuwawe Siddattha Sumangalabidana,
Chief High Priest of the Siamesa
Sect in Ceylon.

(2)

Maligakanda Vihara,
Colombo.
4th January 1908.

With the help of an interpreter I went through "The Buddhist Rules for the Laity." compiled by Mr. D. J. Subasingha, who is known to me for a very long time as a zealous worker in promoting the welfare of Buddhism. These rules are the translations of Sigalowada and Vyaggapajja discourses delivered by Lord Buddha. Any nation abiding by these disciplinary rules is bound to attain a high standard of civilisation. I commend the use of these books in schools, for they will greatly help the moral culture of children.

Signed. J. SUMANGALA
High Priest and Principal of
Oriental College,
Colombo.

(3)

Pushparama Vihara,
Dangedera,
Galle.
26th January 1908.

I have carefully read through a translation of "Buddhist Rules for the Laity," compiled by Mr. D. J. Subasingha, which embodies the rules laid down by Lord Buddha for the guidance of the laity, and their duty towards the priesthood. Yes, it embodies more, it lays down the duty wives owe to their husbands, children towards their parents and teachers, and generally the respect and love man owes towards his fellow man. These rules will tend not only to the moral advancement of man, but also to a close bond of fellowship between man and man., and generally to their well being.

The stories selected go a great way in imparting a high moral tone of character, especially to the young.

Signed: Seelakkanda.
Deepegoda Saddhammawara
Jothipala Seelakkandabidhana
High Priest of the Ramanne
Sect in Ceylon.

(4)

Horagalla,
Veyangoda,
17th January 1908.

I have not had the time to carefully peruse the book entitled "Buddhist Rules for the Laity" you have been so good as to send me; but from the casual glance through its pages that I have been able to give it, I have no doubt whatever that the careful study of the rules and the strict observance thereof will tend to improve the social and moral condition of any people. I hope to be able to read the book more carefully and throughly when I have more leisure.

Signed: Sir S. D. Bandaranaike C. M. G.
Maha Mudaliyar and Native A. D. C. to H.E.
The Governor of Ceylon.

(5)

Atapattu Valawa,
Galle.
10th January 1908.

I have read your pamphlet, "Buddhist Rules for the Laity and find it very interesting.

It would be a suitable Reader for English schools, as it will give the students standard rules of morality and discipline.

Signed : E. R. Gooneratne, J.P.
Gate Mudaliyar.

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(6)

Mahinda College,
Galle.
7th February 1908

This little book of "Buddhist Rules for the Laity" has been compiled from various sources by the translator, and was revised so far as its English form is concerned, by myself in company with him, and subsequently published in the **Theosophist** *as a serial. It is now presented in book form, and it is hoped that it will be of use, particularly to schoolboys, as well as to grown persons, whose ideas of the morality of Buddhism are not as clear as they should be. The concise utterance of the great Teacher, and the great simplicity of His teachings here set forth are unsurpassed in the history of morals. Moreover, such a wide field of good advice is here contained in little space, and so moderate is the price of the little volume, that a large circulation is its due, and I gladly recommend it to Teachers and all who wish to spread the knowledge of the Dhamma, "a little of which saveth from much sorrow."*

Signed : F. L. Woodward M. A. (Cantab).
Principal of Mahinda College,
Galle, Ceylon.

(7)

Buddhist Headquarters,
Colombo.
27th July 1908.

I have had the pleasure of glancing over the first part of the "Buddhist Rules for the Laity" translated from Pali by Mr. D. J. Subasinha.

It strikes me as a useful publication; particularly for those who wish to obtain an insight into what Buddhism teaches as the common duties of life.

Signed: D. B. Jayatilaka, B. A.
General Manager of Buddhist
Schools and Director of
Ananda College,
Colombo.

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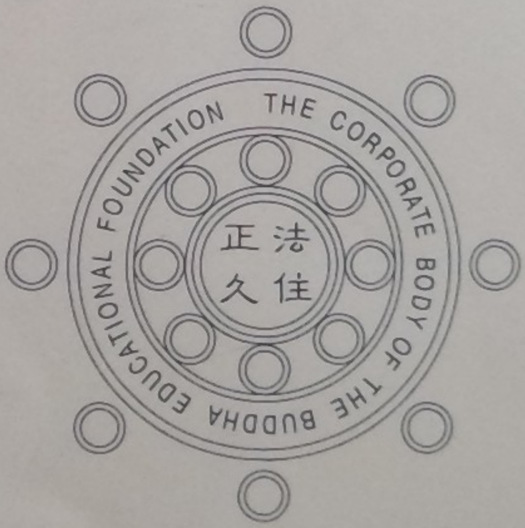
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